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ARTICLE I.

MINISTERIAL EDUCATION.

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In the preparation of men for the gospel ministry and in the standard of qualification required for entrance into the ministerial calling there has been, in different periods of the Church's history, and in different sections of Christendom, perhaps as great difference as in the style of architecture employed in the erection of buildings in which to preach the Gospel. Even down to the present day and in our own country these almost world-wide differences are to be met with. In the back woods a company of settlers will meet together and build a log church and have it ready for dedication between two Sundays. Out on the prairie a church is commenced and finished between sunrise and sunset of the same day, the only instrumentalities employed being a yoke of oxen to plow up the stiff prairie sod, an old hatchet or two with which to cut the strips of sod into lengths convenient for handling in laying them up into a wall, a load of poles to place across the top and a scythe to cut enough prairie grass to cover the structure.

At the same time there are churches being built in the great centres of population that cost hundreds of thousands and even millions of dollars, that engage upon them the highest order of architectural and artistic skill and that require years for their

completion. And no one will say that the gospel message in the log or sod church is less precious or has any less saving power than in the marble temple in the city,—indeed the reverse is more likely to be true.

In their preparation for the ministry the pastors of these respective churches may differ quite as widely. The one has possibly taken the academy, the college, the university and the theological seminary together with a year or two of lectures at some famous seat of learning in Europe topped off with a trip to the Holy Land. The other may never have spent a whole year in any school and yet, called of God and of the Church, he is preaching the Gospel as acceptably and possibly more effectively than the incumbent of the metropolitan pulpit. And it might even be questioned as to whether, all things taken into consideration, the city pastor was any better qualified to take charge of the sod church than the other man would be to fill the city pulpit. The difference in the people to whom the Gospel is to be preached makes the difference in the ministerial training not only allowable but even necessary. As long, therefore, as these wide differences in the circumstances, surroundings and requirements of the people to whom the Gospel is to be preached are known to exist we will be slow in demanding that a uniform standard of qualification be set up as the condition of entrance to the gospel ministry.

And yet this seems to be the very thing we are aiming to bring about. Everybody goes through the same course of study at school and even studies the same uniform lesson on Sunday. Everybody is cast in the same mold and made as near like everybody else as possible. Originality is becoming the next thing to impossible. Our country, especially the eastern and middle sections of it, could not possibly produce another Lorenzo Dow or Peter Cartwright. Our boys, and the girls too, are all squeezed through the same course at public school; the young ladies all learn to do a little mechanical pounding on the piano and the young men all pass through the same curriculum at college, graduate from some law or medical school or theological seminary and in due course of time come out as much alike as six peas that grew in the same pod. Originality and individuality

are fast disappearing and in their place we have cleverness, propriety and commonplace. This is one of the results, it seems to me, of our mania for uniformity. It is destructive of the nobler impulses and loftier aspirations of the spirit. Our educational methods seem to have been projected under the impression that God made a huge mistake in not creating any two persons exactly alike and now, through our schools and colleges and seminaries, we are doing all we possibly can to correct that mistake.

Our system of ministerial education, it seems to me, is fairly open to criticism at several points: I shall name some of them:

1. The great prominence given to the ancient or dead languages, together with the higher mathematics, resulting in a partial and, in many cases, to an almost total neglect of the English tongue.

I know it will be regarded as rank heresy to say anything against the study of those languages in which the Scriptures were originally given, but I propose nevertheless to give my views on the subject even at the risk of being regarded a Philistine by my brethren in the ministry. When a young man sets out to become a preacher of the Gospel, the Greek and Latin grammars are at once put into his hands, and all through the preparatory and collegiate course a large part of his time is devoted to the study of those languages and in the seminary Hebrew is added. In the college a large proportion of the time not given to the dead languages is devoted to the higher mathematics. Now I maintain that in the case of at least nine out of ten men the time thus spent is time wasted,—not in the absolute sense of the word but in the sense that it might have been employed to much better advantage. Look at the facts in the case. The English language is preëminently the instrumentality through which the minister of the Gospel is to do his work; by which he is to discharge the offices, duties and business of his calling; by which he is to serve God and his fellow man. Yet this very language, of such incalculable value, is strangely neglected if not altogether ignored not only throughout the college course but even in the preparatory and high schools. If even a majority of ministers had attained sufficient knowledge

of Greek and Hebrew to read the Scriptures in the original, there might be some excuse for devoting so much time to those languages, but I am persuaded that scarcely one in ten of the rank and file in the gospel ministry in this country can get more fully the "mind of the Spirit" by the reading of the original than by the study of the common English version.

There have been men of eminent ability and profound scholarship who have devoted their whole life to translating and expounding the Scriptures, and such men are still needed, but it seems to me that it would be no more unreasonable to expect a modern builder of houses to quarry his own stones, and manufacture his own bricks, and fell and hew his own timber, and burn his own lime, and blow his own glass, and grind his own paints,—in other words, get out of the rough all the material for the house he is about to erect by his own individual labor, than it would be to expect the preacher of to-day to use only such material as he himself had quarried out of the, to him, dead Hebrew and Greek. The commentator has his work and so has the preacher but only in rare cases can the same man fill both the offices. The man who is compelled to stand before the same audience at least three times a week in instructive and edifying discourse must, to say the very least, leave some few things to be done by others. He will be very apt to neglect his pastoral work, and his hearers will be likely to miss the accustomed directness, angularity and force in the sermons when he attempts to make out for himself all the nice shades of meaning of the particles in his Greek testament and the "dag-hesh-lena" and the "daghesh-forte" in his Hebrew Bible. The work of the commentator and expositor has been done so fully and thoroughly that the preacher may now devote himself to giving the results of that work to the people without wasting his time in trying to do in a very imperfect way what has already been thoroughly done for him by competent scholarship. I claim that the very meager and imperfect knowledge which the great majority of ministers have of the dead languages is of little or no practical value to them in the preaching of the Gospel and that consequently the time spent in the study of them is very largely wasted time.

But the advocates of the traditional system may claim that one of the chief benefits to be derived from the study of the classics is that of an intellectual gymnastic. It has been argued that the study of these time-honored languages induces in the mind of the student the habit of attention, analysis and induction; and that the highest merit of the study is exhibited in the cultivation of what is termed the discriminating faculty,—that, in fact, no other study is so well calculated to produce this result as the work of translation.

Some years ago, I had occasion to gather information concerning the manner in which the classics are studied in our leading American colleges and the testimony obtained is calculated to lead one to the conclusion that they have the very opposite effect of a mental gymnastic. A circular letter was addressed to graduates of and students in some twelve or fifteen of the leading colleges in the country and from the answers received a few are herewith presented as indicating the tenor of them all. A graduate of the Wesleyan University at Delaware, Ohio, wrote: "In answer to your question with regard to the use of translations by the students of our institution, I reply, that they commence using them in the preparatory department and continue through the entire course. I do not know of a single exception in the college classes."

A graduate of Miami University wrote: "There were but two in our class who pretended to get along without the aid of translations. They are generally used by the college classes."

A Junior in Union College wrote: "In reply to your question as to the students of Union using ponies, I answer *they do*. These aids are used in every class from freshman to senior. From what I have learned from students of other colleges the use of ponies is less universal at Union than at most other eastern institutions."

A senior in Yale college wrote: "In reply to your question I can do nothing but reaffirm the oft repeated statement of so many college students. We have not a scholar in our class—numbering 107—who has not habitually used ponies. The man who will take the valedictory in our class has always used them

more or less. Many of our class sold their Greek and Latin lexicons during the freshman year."

A senior in the University of Pennsylvania wrote, "We tear the leaves out of our ponies and take them with us to recitation."

This method of studying the classics, one would conclude, has a tendency to injure and weaken the mental powers rather than to strengthen them. The student contracts thereby the habit of relying on aids and so is not likely to become a free and independent thinker.

And even if students could be induced to pursue their classical studies without those helps that, to a very large extent, defeat one of the principal ends sought to be accomplished, the wisdom of devoting so much time to the studies named might still be questioned. There are many intelligent and experienced educators who hold that other studies might be substituted that would be equally and even more valuable as a means of discipline to the intellectual powers and at the same time would be of vastly more practical benefit to the one having mastered them.

Ruskin says, "I believe, that what it is most honorable to know, it is also most profitable to learn; and that the science which it is the highest power to possess, it is also the best exercise to acquire. And if this be so, the question as to what should be the material of education becomes singularly simplified. It might be a matter of dispute what processes have the greatest effect in developing the intellect; but it can hardly be disputed what facts it is most advisable that a man entering into life should accurately know." In connection with the inquiries already referred to a member of the senior class in one of the colleges wrote: "I shall soon have finished my classical course, but I discover that translating Greek and Latin into doubtful English has not taught me the correct and fluent use of my mother tongue. I will have to learn that hereafter."

Professor Youmans says, "In hundreds of instances it has been my lot to listen to expressions of bitter regret on the part of college graduates at the misdirected studies and the misapplied time which their liberal education had involved.

The stereotyped exclamation in these cases is: "Oh that I had

some knowledge of those imminent questions that are urging themselves on the public attention, instead of my college lumber." And still the young men who enter our schools to prepare for the work of preaching the Gospel are required to spend years in loading themselves up with the practically useless college lumber known as the higher mathematics and the dead languages!

2. Another criticism I have to make is that our system of ministerial education lacks the *practical element*. When a young man proposes to become a carpenter he takes his place at the bench and begins to cut with the saw, and smite with the hammer, and smooth with the plane, while at least in some theological seminaries that I know of the young men are discouraged from attempting to preach until they are almost through with their course of study. They must be first possessed of well nigh all the theories on the subject before they even attempt to put any of them into practice. A young man might stand by and watch a champion oarsman, or an expert swimmer, or a graceful skater, and even listen to learned and eloquent explanations as to how the thing is done, until he is gray headed without himself becoming an oarsman or swimmer; but somehow the theological student is expected to become a successful and even eloquent public speaker without any practice in the art until within a short time before he enters on the duties of his professions. Never until one buckles on the skates and takes his share of falls will he learn to gracefully cut a "figure eight" on the ice. Lord Macaulay said the only way to teach a people self-government was to give them a chance to govern themselves. On the same principle we might conclude that the true if not only way to teach a young man how to preach is to set him to preaching.

While the writer was at college there came to the institution a young man who had a strong desire to prepare himself for the gospel ministry but who, unfortunately, as it was supposed, had already reached the age at which most young men are through college. Nothing daunted however, he entered the preparatory department and for three years he worked hard to make the freshman class, but failed most ingloriously. He could not learn

to conjugate *τυπτω* to save himself. He was advised to go home and try something else. He took the sage advice, connected himself with another denomination, was at once set to preaching in a humble place and has long since risen to a high position and great usefulness in his church. Fitness to preach the Gospel of Christ does not necessarily depend on one's ability to construct a logarithmic table, calculate an eclipse or even to conjugate the Greek verb.

I have attended the final examinations of our theological seminary and heard the young men give very satisfactory accounts of some of the church fathers who have been dead a thousand years or more and who, for the peace of the Church, ought not to be resurrected until the final judgment, and a year later some of those same young men, who in the meantime had become pastors, wrote to me inquiring what they should do with the money they had collected for foreign missions. It is not unfrequently the case that when a graduate fresh from the seminary enters on the duties of his first charge he knows so little about the practical part of his work that he commits enough mistakes and blunders the first year to make it desirable both to himself and the congregation that he go elsewhere and try it over. Such a one is in the case of a minister who in answer to my question as to how he became such a successful extemporaneous speaker replied, "By spoiling two or three congregations in practicing on them." As far as possible every theological student ought to spend his vacations in doing mission and supply work and besides spend as many sabbaths as possible in preaching for and otherwise assisting pastors in their work. Such experience will prove invaluable to them when they come to take charge of a congregation for themselves. Indeed it would be an admirable plan to spend at least three or six months of the closing year of preparation in apprenticeship to some pastor of large and ripe experience.

For this and other reasons a theological seminary ought always to be located in a large city where the students have the opportunity to engage in practical mission work and otherwise come in contact with educating influences that are not to be found in a quiet country town.

3. Our Theological Schools need to be *more decidedly Biblical*.

During his college course the student learns something about the mythology of Greece and Rome, but from an examination of the prescribed course of study, as given in the catalogues of the colleges, it does not appear that the Bible is used as a text book in any considerable number of them. In the Seminaries the Greek and Hebrew Scriptures are so used, but not to such an extent as to give the student anything like a thorough course of Bible study. In one instance, where a course of German is required in a seminary, the text-books used are Schiller and Goethe. Whether it is the purer German or loftier sentiments of the authors that determined the professors in their choice of these text-books we are not able to determine, but it must be evident to all that the result of such methods is to turn out young men whose knowledge of God's word is sadly deficient. Any system of ministerial education that does not give to those pursuing it an extensive and thorough acquaintance with the Bible is sinfully deficient, and it is to be feared that there is just ground for the charge that such is the case in not a few instances.

It may be urged that the views on ministerial education here expressed point toward a lowering of the standard of qualification rather than an increased efficiency for the work. That depends on what is understood by proper qualification. In many of our pulpits we need and ought to have the highest culture attainable. Emerson says, "The city clergyman may have piety, but he must have taste." But taste and culture are not the only nor yet the highest requisites in the great majority of pulpits. We are acquainted with a man in one of the Western States who has organized more congregations, built more churches, rounded in more cow-boys and corraled more Western sinners than any man in the church, and yet it may be questioned whether the pastor of any city congregation would care to have him appear in his pulpit. He might possibly be willing to exhibit him as sort of a "Wild West Show," but hardly as a preacher.

A prominent congregational minister once said to the writer,

"The trouble with many of our New England men is that they have been educated out of sympathy with the common people." Nothing can be more evident than that the character of the people among whom the Gospel is to be preached must determine, to a great extent, what should be the special qualifications of the preacher. A few years ago we had in our African Mission an old Christian chief who could preach in seven different languages besides the English, and the testimony of our missionary was that he had never heard the story of the cross told with such simplicity, pathos and tenderness as that old Christian chief told it to the wild men from the bush, and that he had never seen an audience so moved at the will of the speaker as old Zulta moved his audience. Here was a man who could not even read, but he had learned to know Christ by personal experience and he could preach Christ with power. On one occasion a young missionary from England visiting the station preached a sermon to a large crowd of "Merican" speaking natives in simple but very pure English. When the service was over an old man called our missionary, Rev. Day, to one side and asked: "Daddy, what's de matter dat man. No sava Merican proper. Be bush man?" That is, what is the reason that man can't speak English correctly; is he from the backwoods? Old Zulta who could not even read was better qualified to preach the Gospel to that particular audience than the young college bred Englishman with all his culture.

In closing this paper we quote from a communication of our missionary, Rev. D. A. Day, who has been preaching the Gospel to the natives on the west coast of Africa for more than fifteen years. He says: "Preaching to these people is not as easy as one may suppose. In the first place, the preacher must be in sympathy with his audience and must have proven himself worthy of their confidence. Next he must talk from the standpoint of the natives and not go beyond their comprehension or they will think he doesn't know what he is saying and will call him "fool man." Then again his audience is very democratic and any one will "talk right out in meeting" and tell him "dat palaver you liv for talk I no sava him." Or he may say, "I tire now, done dat palaver one time."

ARTICLE II.

THE HISTORIC EPISCOPATE.

By STEPHEN GROVER DODD, Fort Assinaboine, Montana.

It is historic, pertaining to the transmitted Episcopate, that during four centuries the bishops in England taught, conserved, perpetuated the doctrine of popery. When by order of the General Council of Constance the bones of Wyckliffe were dug up and burned, A. D. 1428, they stood by consenting. Under the leadership of Archbishop Arundel they secured from King and Parliament, A. D. 1401, the famous statute "*de haeretico comburendo*" by which it was enacted that "when any heretic who refused to abjure his opinions was delivered over to the secular arm by the Bishop or by his commissaries he should be committed to the flames by the civil magistrate before the whole people." In haling men and women, Wyckliffites and Lollards, to the stake under this statute during the terms of Archbishops Arundel and Chickely (A. D. 1401-1443) they verily thought within themselves that they were doing God service and deemed it fitting and best that the people should read, in the fierce light of martyr flames, Whosoever speaketh words against transubstantiation and the mass—he shall die the death.

During the four centuries antecedent to Henry VIII. there were from time to time, protests against the encroachments and exactions of the Pope as Head of the Church, there were refusals and disobediences, there were, as in other countries, notably in France, statutes limiting his authority and prerogatives. All the doctrine of the one established "Faith" were adhered to without protest or dissent and were enforced by all Archbishops and Bishops from Lanfranc, A. D. 1070, to Cranmer, A. D. 1533.

In the progress of the Reformation, by the spiritual movements on the continent stirring all Christendom, by the logic of events in England, by their own scrutinizings of Scripture and testings of doctrines thereby, a large number of Bishops during

the reign of Henry VIII. embraced what were then styled the "new learning" and the "new doctrines." Upon the accession of Edward VI. the mass was prohibited by Parliament. The Book of Common Prayer was compiled and substituted for the old Latin Romish services. "Articles of Religion" were framed by the reforming bishops and divines—ratified by King and Parliament—required to be subscribed and sworn to by all bishops priests and deacons.

A new ordinal was constructed by Archbishop Cranmer for consecrating bishops and ordaining priests.

We thus come by historic steps to the basis of the exclusive episcopacy of to-day and to an examination of its claims by the question, how could the Roman Catholic consecrations of the 14th and 15th centuries convey consecrating grace and authority to the Protestant consecrations of the 16th century?

What were the consecrations of the first class? What was done therein and thereby?

After reading the Pope's bull granting the apostolic authority there was first the oath taken on bended knees:

"I will be from this hour henceforth obedient to blessed Peter the apostle and to the holy Roman Church and to the most blessed father Pope and to his successors canonically chosen. With my whole strength I will observe and cause to be observed by others the rules of the Holy Fathers, the decrees, ordinances or dispositions and mandates of the Apostolic See. So may God help me and these holy Gospels of God."

2nd. Pledges to the same effects made in the examination to the consecrator: "Wilt thou with veneration receive teach and keep the traditions of the orthodox fathers and the decretal constitutions of the holy and Apostolical See?" "I will." The consecrator says:

"It is the duty of a bishop to judge, to interpret, to consecrate, to ordain, to offer, to baptize, to confirm."

After these vows and instructions the imposition of hands with the words, "Receive the Holy Ghost."

In the ordination of priests in such consecrations the bishop addresses the candidate: "It is the duty of a priest to offer sacrifice, to bless, to govern, to preach and to baptize."

In his prayer, "May he change by an immaculate benediction for the benefit of the people bread and wine into the body and blood of thy Son."

To the candidate, "Receive the power to offer sacrifice to God and to celebrate mass as well for the living as for the dead."

With the imposition of hands, "Receive the Holy Ghost."

In the final act the bishop blesses the priest saying: "May the blessing of Almighty God the Father, the Son, and the Holy Ghost descend upon you, that you may be blessed in the order of the priesthood and may offer propitiatory sacrifices for the sins and offences of the people to Almighty God." What were the consecrations of the 2nd class by the reforming bishops? What was done therein and thereby? Defining and limiting them we have the oath of obedience to the Archbishop and the question, "Are you persuaded that you be truly called to this ministration according to the will of our Lord Jesus Christ and the order of this realm?" "I am so persuaded."

In the ordaining of priests the question, "Will you give your faithful diligence always so to minister the doctrine and sacraments and the discipline of Christ as the Lord hath commanded and as this realm hath received the same?" "I will do so by the help of the Lord." After these pledges and intents then the laying on of hands with the words, "Take thou the Holy Ghost." There were then, 1st, consecrations on the basis of and for all Romish doctrines specifically for transubstantiation and the mass; consecrations, 2nd, on the basis of and for the new "order of the realm," viz. the "Articles of Religion" and the Book of Common Prayer—specifically against transubstantiation and the mass.

Concerning these the articles set forth that "transubstantiation, or the change of the substance of the bread and wine in the Supper of the Lord, cannot be proved by holy writ, but is repugnant to the plain words of scripture, overthroweth the nature of a sacrament and hath given rise to many superstitions."

"The sacrifices of masses in which it was commonly said that the priest did offer Christ for the quick and the dead to have remission of pain or guilt, were blasphemous fables and dangerous deceits." It is the distinctive constituting principle of apostolic

succession that each bishop in the line gives and can only give what he has himself received in his own consecration and by his own commission.

When, therefore, men who had been Roman Catholic bishops proceeded to consecrate men as Protestant bishops, whence had they the right and the authority? They had the civil right from the new laws of the realm and by letters patent from the crown giving them the license and the mandate to proceed. Whence had they the spiritual authority? They had been commissioned for transubstantiation and the mass. When they proceeded to commission men for overthrowing the one—for prohibiting and annulling the other and keeping it out of the churches—whence had they *transmitted* authority? Shall it be said in reply to this, in general terms, that they were bishops of the Church—regularly appointed and set apart by the laying on of hands—that they were in and of the unbroken lines—that the office of a bishop had been communicated to them—that when they found that they were conserving errors it was in and of their office to cast out those errors and to make corresponding changes in the Church—to continue and proceed therein as bishops—for that once a bishop always a bishop? Once a Roman Catholic bishop always such? Yes! until he repudiates the doctrines, the vows, the obligations that made him such. What then becomes of the bishop? Is he thereby transmuted into a Protestant bishop? How could Roman Catholic bishops have a transmitted office for Protestant consecrations? It had been said to them as they kneeled before their consecrators—receive ye the Holy Ghost for these doctrines, for this worship, for this service. For these we now give to you this office. For these ye are now made overseers, keepers, ordainers.

Could the Holy Ghost have been also received and given along the lines of bishops through centuries for doctrines not in the minds and intents of either consecrators or consecrated, which they would have rejected with scorn and hate, against which they were officially arrayed by pledges and oaths solemn and binding as men can ever make?

Could the Holy Ghost be imparted and received simultane-

ously for objects highest and central in the Church destructive of each other?

We challenge the episcopate to show by what movements of grace—by what processes of the Holy Ghost—the thoroughly Romish episcopate of the Church of England could have been or was the channel of the agency for transmitting either the doctrines or the office of a Protestant episcopate. By what processes in consecrations? Will any one of the episcopate venture the position that the Holy Ghost, while rejecting Romish doctrines, gave for them the office of a bishop temporarily, that is from Lanfranc to Cranmer, to be then turned against them? Or that simply ignoring them, withholding grace and authority for them by mental reservations, nor yet present endorsing the truth outside of their sphere and thus came on and down along the lines even unto substituted Protestant consecrations giving then unto them active and potential grace? In other words, a series of apostle bishops, understanding themselves to be for Christianity with popery in it as essential thereto—teaching it—enforcing it—really constituting unbroken lines for Christianity with popery cast out with no knowledge of their calling, with no exercise of their office! Hear O heavens! be astonished O earth! Such the method by which—by which alone—the Holy Ghost has been retained in the world through centuries for conveying and administering unto men the Gospel of Jesus Christ!

The apostles gave to bishops the apostolic doctrines—and the Holy Ghost with them, in and for those doctrines. The laying on of hands being the appropriate sign—the actual channel being the doctrines and the faith imparting, accepting, receiving those doctrines. If the bishops at any time turned away from those doctrines, or took up others that destroyed them, would the Holy Ghost go with them and continue with them in their ordainings? Would they still be apostle bishops? What distinctively were the apostles' doctrines? It may be said correctly and emphatically that they were comprehended and embodied in two central things, viz: (1) The Lords Supper in its manifold significance and interpretations, in place of the Passover of the ancient Church. (2) Spiritual Christian worship through the one completed sac-

rifice of the divine Lamb of God taking away the sins of the world—in place of worship with and through the repeated sacrifices at the Temple. These two—constituting essential Christianity as contrasted with Judaism on the one hand or with the heathenism of the gentile world on the other hand.

These they committed as trusts to the apostle bishops to be preserved and handed down “to faithful men who should teach others also.” Episcopate writers are fond of saying that the bishops in England, before the Reformation, not only maintained unbroken lines, but also by the Liturgies in use in public worship—by the sacraments—by the old creeds, Nicene, Athanasian, Apostles, preserved, transmitted the original “apostles, doctrine” and at the Reformation simply and only cast off the errors of the Roman Church. Errors of the Roman Church! A mild statement! thereby avoiding dangerous inferences and questions hard to be answered. The errors of the English episcopate! Controlling the English Church! Characterized by the bishops of the Reformation as the destruction of the sacrament or blasphemous fables! On that issue, on that alone, Rogers, Hooper, Farrar, Ridley, Latimer went as witnesses “into the fire.” The ground assigned for the sentence was (1) that they had denied the true and natural body of Christ and his natural blood to be in the Eucharist. (2) That they had affirmed the true substance of bread and wine to remain after consecration. That they had denied the mass to be a lively sacrifice of the Church for the quick and the dead.”—*Canon Perry*. These were known as the “burning articles.” By these the bishops of 17 dioceses burned, in 4 years, 286 persons, 240 men 46 women. It was respecting these that old Hugh Latimer said among the fagots at Oxford: “Be of good cheer, master Ridley, and play the man. We shall this day light such a candle, by God’s grace, in England as I trust shall never be put out.”

The “apostles doctrine” preserved! The liturgy of the mass does not annul or even contradict any article of the Apostles’ Creed. In the 9th and 10th of Hebrews we have an integral part of the creed of the apostles, have we not? formulated by St. Paul promulgated by him. What saith it? “Christ is entered into heaven itself now to appear in the presence of God

for us. Nor yet that he should offer himself often." "We are sanctified through the offering of the body of Jesus Christ once." "Every priest standeth daily ministering the same sacrifices which can never take away sins. But this man after he had offered one sacrifice for sins for ever, sat down at the right hand of God." Would St. Paul have laid his hands on Timothy and Titus—if, when kneeling before him, they had avowed their belief in transubstantiation and the mass? Were the bishops of the 14th and 15th centuries continuing "steadfast in the apostles' doctrine?" In what and for what were they exercising their office? We see them in their diocesan visitations elevating the wafer among the people as the object of their supreme worship. We hear them saying to the people—according to the gospel which we have in charge—sacrifices will be offered for you at these altars by these men whom we have made your priests. If ye receive their instructions, if ye obey them, they will give to you the benefit of these sacrifices. If ye do not, ye will have no share in them, ye will die in your unforgiven sins. As contrasted with St. Paul's creed, what was from the 12th to the 16th century *The Bishops' Creed*? Embodied in, enunciated at every ordination, exhibited with spectacular pomp and circumstance in all cathedrals and parish churches? In exact statement it may be formulated

I believe in the worship of the consecrated bread as Christ himself.

I believe in propitiatory sacrifices unto Almighty God at the altars of the Church for the sins and offences of the living and of the dead.

I believe in the offering of the body and of the blood of Christ oftentimes by every priest daily ministering in the mass.

I believe in the right and in the power of the priest—according to his intention—to apply unto men, or to withhold from men whether living or dead, the efficacy of the sacrifices which he offers.

The original apostolic commission preserved by the Historic Episcopate! Would St. Paul—the primate of the gentile church—casting behind him, as he would have done the Roman pon-

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tifical, have consecrated anywhere along the unbroken lines any archbishop or bishop on even the basis of his own epistles with the *Bishops' Creed* annexed thereto? What reality can there be in an apostolic succession with the apostles left out? In every advocacy of episcopacy we have reiterated as unanswered and unanswerable Hooker's famous challenge, A. D. 1594:

"We require you to find out but one church upon the face of the whole earth that hath been ordered by your discipline or hath not been ordered by any that is to say episcopal regimen sithence the time that the blessed apostles were here conversant."

Episcopacy by its existence illustrating and confirming its claims. Over against this we put the counter challenge.

We require you to find out but one diocese in England, but one church in western Christendom in which throughout consecutive centuries episcopacy was not the teacher, the promoter, the strength of popery. It were easy to show that purgatory, deliverance therefrom by the power of the priest, indulgences, the worship of the Virgin Mary, as well as the Protean changes and repetitions of Calvary in the Lord's Supper did not originate with the bishop of Rome, but were inventions of other bishops outside of his metropolitan diocese, by them expounded and urged by general councils fixed in "the faith," voted to be divine origin as the doctrines of the apostles.

The episcopate, by its utterances, giving forth the historic witness against its own claims! We are not denying, we are glad to admit the perpetuated church in England, or of England, as also on the Continent, or of the Continent, before the Reformation—even as the episcopate now admits the existence, by lay baptism and faith, of the Church among the "sects" while asserting that they have been without a ministry these 300 years agone.

We do not unchurch Roman Catholic Christians. We affirm that the original commission given to the bishops of the early British Church was destroyed, that the apostolic succession came to an end, when Romish bishops, taking their places, introduced into the Church—proclaimed as indispensable to the existence of the Church—incorporated in the sacraments—in the ordaining of ministers—in public services for the people—

in the very heart and life of the Church—the mock miracles and gross idolatry of transubstantiation, the blasphemous sacrifices of the mass.

Let us take a collateral view. On the continent the Reformation first assumed aggressive organized form.

The bishops arrayed themselves against it, adhering without exception to the mass, to all Roman Catholic doctrines, to the Pope, to the Emperor Charles V. The reformers—who were they? What did they? More than a score of years in advance of “accredited hereditary witnesses and guardians” in England, they rose up, casting away all fetters, setting at naught all terrors, to republish in Europe the original Gospel which St. Paul brought over the *Ægean* Sea from Troas to Philippi.

What summons had they? No bugle blast from a monarch's splendid throne. Only the click of the hammer of the miner's son nailing his “Theses” on the door of the *Schlosskirche* in Wittenberg on the Elbe. Gathering around the “little monk” as he comes forth from his cell with the word of God in his hand they with him look in the face of the ruler of consolidated empires and say: “Here we take our stand, we cannot do otherwise, God help us.” They sent out into the light, for the people in their own tongue in which they were born, the Bible, which the bishops had so long withheld.

They cast forth the usurper from the house of Christ and proclaimed liberty to the captives, the recovering of sight to the blind, the acceptable year of the Lord.

They abolished the obstructing priest and substituted for him at his altar access in the One Name, by one Spirit, unto the Father.

They wrought a work in their day second only in importance, in the history of Christianity, to that wrought by the apostles themselves as they went forth from Pentecost endued with power from on high.

Under the guidings of Providence, and following the great example approved by St. Paul at Antioch, they separated by solemn prayer and laying on of hands coadjutors and successors for the work to which the Holy Ghost had called them.

What saith the Historic Episcopate now concerning those

men? "The great difference between the Reformation in England and on the continent was this: the English church rejected nothing simply because the Romish Church held or practiced it for the reason that this of itself did not make a doctrine or ceremony wrong. Rome had more than abused the sacrament of the Lord's Supper, not only by withholding the cup from the laity—but by degrading that divine ordinance of Christ into an act of absolute idolatry—yet that most abominable abuse would not justify the rejection of the sacrament altogether. The reformers on the continent were not content to excise simply what was corrupt but in their zeal they cut off what was apostolic. They rejected episcopacy, because the Bishop of Rome was a Pope. As well might they have rejected the Bible and the Lords Supper," (Bishop Randall of Colorado in, "Why am I a Churchman"). "The reformers of the continent, impatient of the movements of providence, could not wait God's time and therefore rushed into open schism and cut themselves off from the Church," (Bishop Kip of California "Double Witness").

Can these be the words of a Protestant? Popery moved at once, rallying its forces, waiting not. The bishops went to Trent, at the call of the Pope, to confer and devise for checking and crushing the reformation, for establishing popery with augmented sanctions and splendor. New orders of monks for teaching and for preaching were created. The Jesuits arose—founded 100 schools and colleges—sent out their men along all lines, acute, intense, effective. The Emperor summoned the Princes of the realm to the throne once and again.

The Protestant forces must wait on the field of battle, for organizing, for filling up their ranks, until commissions be sent unto them from the leaders of the foe! How long would they have to wait? It was not until more than a quarter of a century had elapsed from the "Theses"—from the burning of the Popes Bull—when Luther having finished his work was in his grave—that any bishop was consecrated on the Protestant ordinal even in England. How many bishops of the "True Succession" on the continent during those 25 years left popery? Not one. How many in 50 years? How many in 100 years? How many in all the decades since? Had those apostolic over-

seers and rulers achieved their own intents, all Europe would have remained in blind subjection to popery even unto the present hour. What saith the exclusive episcopate now to the ministers of the Protestant Churches of the Continent? As exemplars of personal Christianity, efficient disciples, ye are recognized and commended. As ministers ye are without status in Christ's kingdom. Ye are simply laymen. The ordinations of your churches at the Reformation—since the Reformation—have not conveyed to you the right to administer the bread and the wine. Separated from the continental episcopate ye could not have, ye have not had, ye never can have, ordaining and sacramental grace. Alack! poor men! what can they do? Lo! the remedy is at hand! All spiritual disabilities at once removed by any papal hierarch with lineage extending unbroken, indisputable to the rocks of Piedmont or the Auto De Fes of Seville now breaking off by righteousness his "absolute idolatry," ceasing his daily sacrificings of Christ, then graciously granting "Holy orders" for the reformed faith and worship.

O! ye Presbyters of Holland—of Germany—ye Huguenots of France! Rouse ye! Stretch forth your hands southward to Italy and Spain! Send down thither the Macedonian cry, "Come over and help us!" Come over and lay on our schismatic heads your consecrated hands—that after so long a time of delusion and of presumption our calamity-stricken people may have the genuine Supper of their Lord! Come and give to us the ministry of the New Testament! Come over and restore to us the fellowship of the long lost apostolate! The reforming bishops separated themselves from (by casting off) the Pope—Romish doctrines—the authority of general councils, called by the Pope—their own consecration vows. Having annulled themselves, thus, as Romish bishops, what were they then? The title remained with them. What else? of what were they bishops? What official capacity had they? None whatever. What could they have? Was their procedure thence onward therefore unwarranted? Were they without spiritual authority for what they did? No! Having none transmitted unto them by hands, voices, or minds, of intervening men, they had nevertheless the best and the highest. From what source? From the Master

himself. How? By the processes and channels of his spiritual system. By the manifestings of his will unto them in their own disenthralment and changed minds—in the exigencies of his kingdom and cause. By his Spirit through his word. By the word had been preserved and brought unto them “the faith once delivered to the saints”—enlightened therein they had become unto him as were the prophets and teachers of his Gospel whom he gave to his early Church, men supplementing the apostles, without the immediate independent perpetual revelation which the apostles had, and also, without appointment by them.

To a company of such he said at Antioch, “Separate unto me Barnabas and Saul for the work whereunto I have called them. And when they had prayed and laid their hands on them they sent them away. And they being sent forth by the Holy Ghost, departed.” To his prophets and teachers in England he said, Separate unto me these my servants for the work whereunto I have called them in this land. In that transition and re-formation of highest moment, the chief shepherd and bishop led them forth and gave unto them their office for a new episcopate on the new basis which they had made from his word for themselves and for the Church of England.

The reformers on the Continent, Roman Catholic priests, having in like manner repudiated their ordination vows, remained no longer Romish priests—transformed also by the word and by the Spirit into prophets and teachers of the true evangel.

What difference can be pointed out between them, ex-priests, and the reformers in England, ex-bishops, in their spiritual states, their relationships to the hierarchy, to the word, to the sacraments, to the head of the Church? None whatever. What to them any longer the restrictions or the permissions of popery? Under the Master, Lord of truth, Lord of consecrating grace, by his Spirit imperative, they also ordained a ministry for his Church there—and as the movements of his Providence have since made plain, a ministry for Scotland—a ministry for the millions of the new world across the great and wide sea.

The new Presbyterate, the new Episcopate, essentially the

same in office, in the agencies and channels by which grace and authority were conveyed. The illustrious men in England—leaders of “the noble army of martyrs” there—said to the Reformers on the Continent, all hail! They bade them welcome when they came to England. Perceiving the grace that was in them, they gave, as James, Cephas and John, at Jerusalem, gave to Paul and Barnabas, the right hand of fellowship. They said to them, Take our young men and teach them for the ministry in these our ancient universities. They said, Come with us preach the word, administer the sacraments in these our ancient churches, for, in the house of Christ, our living head, ye are in authority, in order and in office one and the same with us.

It was reserved for the more exalted wisdom and the more profound insight of a later generation (A. D. 1589) to discover and proclaim that, indispensable to an authorized ministry and valid, was the consecutive papal touch and papal voice “*Accipe spiritum sanctum*”!

The living ministry separated, taught, qualified, commissioned by the Holy Ghost, is the Divine Institution.

That such a ministry can only have existence now from the popish bishops of the middle ages—this in the assertion and claim on which the episcopate bases its exclusive prerogative.

Our argument is that office, prerogatives, are not conferred by oaths that deny and withhold them—and, therefore, that an episcopate having by divine transmissions along the popish lines of four centuries in England, the office, the right, the spiritual power exclusive, supreme, of ordaining a Protestant ministry has no existence in the Church.

Our argument is that, as the Holy Ghost makes the bishop—“*succession*” (from the Pauline founders of the British Church to the popish bishops of the middle ages, thence over and with the bishops of the reformation period and since) can only be maintained by taking the ground that the Roman Catholic doctrines—designated by even the latest and most ardent advocate* of exclusive, because transmitted, grace as “creature worship added to the ‘prayers,’ the sacrilegious mutilation of the chief

*Little’s Reasons for being a Churchman.

sacrament, thrusting a fallible man into the throne of God on earth, elevating a woman to the throne of the adorable Trinity in heaven"—make no difference to the Head of the Church or to his Vicegerent in setting apart, to be either for them or against them, authoritative successors of the original Twelve.

What more than the outgrowth of a baseless claim—as scrutinized by historic, ecclesiastic, apostolic tests—is the overture, unwarranted, impracticable, futile, which we now hear, that by the acceptance of exclusive episcopacy, the presbyters of the American Church will receive a divinely sanctioned ministry, and will have the solution of the questions of the day respecting the union of Christians and the unity of the Church.

ARTICLE III.

IS PROTESTANTISM A FAILURE?

By REV. MARK S. CRESSMAN, A. M., Lionville, Pa.

Protestantism is no longer an experiment. It had its origin in a desire for a purer form of faith than existed. It was born, not of the will of man, but of the will of God. From its incipency to the peace of Westphalia (1648), a period of one hundred and thirty-one years, every form of persecution the ingenuity of man could devise, was brought to bear against it, to accomplish its overthrow. But those who were fighting the new faith were fighting against God. Romanism, with all the enginery of human warfare, was unable to arrest the progress of revived Christianity. With wonderful rapidity, the papacy saw the fairest portions of her domains wrested from her control. In the newly discovered continent, where she hoped to establish herself, and thus be compensated for European losses, she was destined to disappointment. After a history of almost four centuries, solely through the power of its inherent truth, Protestantism has won the grandest victory known to Christianity. In purity and aggressiveness it has had no equal since the days of the apostles. Romanism stood in the way of true progress. It was the work of the Reformation to remove the obstructions,

which, for so long, hindered the spiritual and material growth of humanity. The Dark Ages were the ripened fruit of the papacy: the 19th century is an earnest of what Protestantism will do for the world.

The old enmity still exists against the principles announced by the Reformation, though it has taken a new form. Rome is as insidious as ever. What she failed to accomplish by force of arms, she hopes still to achieve by those wiles with which she is so familiar. Her motto, *semper eadem*, is not unmeaning. Literally translated it means that, were it in her power, the *same measures* would be adopted to maintain her supremacy as were used during the Middle Ages. Rome has never repented of the blood she has shed. Her garments are still dyed with the blood of the saints. The opposition of the papacy has not abated against Protestantism, neither is she left any longer to contend alone.

From three different sources Protestantism is being attacked: from Romanism, Ritualism, and Skepticism. By each of these it is pronounced a stupendous failure. Romanists and Ritualists unite in declaring Protestantism as fast drifting into blank atheism. Bishop McQuaid has said: "Protestantism went out to sea without Christ's appointed pilot, (the pope of Rome), and has been discharging cargo ever since to escape shipwreck."* Another has said "that Protestantism is fast developing into infidelity, irreligion, *naturism*." Skeptics declare that Protestantism simply introduced new creeds into the world, which are as objectionable as those they were intended to displace. From all these sources we are told, that Protestantism is a failure, and is "rapidly losing its hold upon the world." Its best days, it is asserted, are in the past. In face of the indubitable facts of history, Bishop McQuaid says, that it was during the first century of its existence "that Protestantism made all its gains."† On every hand we hear much about "the decay of Protestantism." We are gravely told that disaster is impending, and that a collapse of faith is inevitable. Rome offers as the *only* remedy,

**North American Review*, Feb. 1883.

†*North American Review*, Feb. 1883.

a return to her motherly (?) bosom. Skepticism says, let faith go and the Bible with it. These modern prophets tell us that there is no escape, that our vessel is sinking, and we *must* choose between Romanism and Infidelity. Sad, indeed, would it be for humanity, if such were the case! Many timid souls have been alarmed at the apparent state of affairs, and know not whither to turn. The charges have been so defiantly made, that many have accepted them as true. The press has taken up the cry of danger. On every hand lugubrious faces are seen, and hearts are trembling for the welfare of Zion.

The purpose of this paper is to examine as impartially as possible these charges. To arrive at the truth is the object of this inquiry. If a storm is threatening, it is better that we should know it, than that it should overtake us unawares. If Protestantism is a failure, it is time that provisions are being made for something better to take its place. Our foes are accustomed to speak as if the truth were all on their side. *We* are lovers of darkness; *they* only are the children of the light. Protestantism is represented as endeavoring to blind its adherents. The time has come to resent such imputations. Our faith does not shrink from the severest scrutiny. If Protestantism has one object which it places higher than another, it is its search and desire for the truth.

There is no charge more frequently made, than that orthodox Christianity is illiberal, and afraid of the light. As a matter of fact, none are so illiberal and narrow-minded as those who are continually boasting of their liberality. Romanism arrogates to itself the name *Catholic*, yet it "is one of the narrowest of sects:" the so called liberal churches are the most intolerent of all bodies: and Infidelity is more dogmatic and uncharitable than any other creed.

In entering upon this discussion, it may be well to define what is to be understood by the term Protestantism, and what are its essential and distinguishing features. Historically speaking, Protestantism is a protest against the tyranny and errors of the papacy. As Froude has said: "Protestantism, when it began, was a revolt against lies. It was a fierce declaration that men would no longer pretend to believe what in their hearts they did

not and could not believe."* It was the assertion of the right of private judgment, the right to think and act according to reason, independent of any human authority. It made the *Bible* and not the *Church* the rule and guide in matters of religious faith and morals. Protestantism has never claimed to have introduced any new articles into its creed. It was a return to primitive Christianity. It is not a *new* faith, but the *old* restored, and rejuvenated. It is not a *departure* from the Bible, but a *closer* adherence to its teachings. It is not a rejection of apostolic Christianity, but a reassertion of it. Nor is it a departure from the ancient Church. It did not commit the folly of ignoring the history of centuries, and of cutting itself off from it. In the very beginning of its existence, Protestantism recognized, and planted itself upon the ancient symbols of the Church—the Apostles', the Nicene and the Athanasian creeds. It thus claims to be in harmony, in its teachings, with the early Church. I would, therefore, restrict the term Protestant to those Churches who hold the great doctrines of a sacrificial atonement and the Trinity. I am aware that this is a somewhat limited use of the term. The reasons for such limitation will appear during this discussion.

In order that we may have the matter clearly before us, let us look at a few of the allegations made against Protestantism. Bishop McQuaid writes thus: "Protestantism has failed to do Christ's work, and will continue to dwindle away until nothing is left of it but remnants and a name. Its failure lies in its rejection of Christ's divinely constituted teaching authority; in its doing away with the renewal of the unbloody sacrifice of the mass, and in its dispensing with the means to holiness and eternal salvation graciously vouchsafed to us in the sacraments. Christianity is a religion of supernatural truths needing supernatural helps. The religion of the future, the religion of nature, the scientific religion, into which all Protestantism is rapidly lapsing, having eliminated supernatural truths from its creeds, where it has not blotted out creeds altogether, has only polite phrases with which to designate a condition of religious life more correctly characterized as indifferentism, irreligion, infidel-

*Nineteenth Century, July 1883.

ity, atheism. Into this atheism largely increasing numbers of Protestants are passing, because they have no divinely assured teacher to lead them to a knowledge of the supernatural and help them by supernatural means to a supernatural end."* In an address to the citizens of New York, on "The Decline of Protestantism, and its Causes," Archbishop Hughes asserted that "Protestantism had lost all central force and power over the masses of mankind." An eminent American ritualist makes the following indictment: "That whereas, two hundred and fifty years ago, the Protestant religious dogmas held captive to themselves great thoughtful peoples of the Germanic, the Swiss, the Anglo-Saxon man, those dogmas had failed to retain the hold they once had, and have, to an overwhelming extent, lost the intellect of those peoples; and that, while two hundred and fifty years ago Protestantism held the masses as well as the intellect of those peoples, it has failed to hold and has lost those masses as well as the intellect; that Protestantism, as a form of Christianity, stands to-day breast deep in the torrents of skepticism which itself hath let loose, which are deepening around it, and in which it is drowning; and that it stands there to-day aghast and incompetent."† The same writer speaks of Protestantism as "a miserable raft, its fragments floating apart like the flying rack of the heavens; and that the poor remnants only of the great nations are clinging to its parted and broken logs, and earnest, thinking men are at their wits' end to know what is truth." He further speaks of the Protestant movement as "a widespread destruction; * * * not a reformation, but a deformation." Infidelity asserts that the churches are forsaken by all but women and children, and that the pulpit no longer believes the things it is compelled to preach; "that intelligent men cannot accept the current forms of theology,—and that the process of deterioration in the character and influence of the clergy, which during the last three centuries has materially comprised their position, seems likely to result in the total extinction of all respect for the office and services of the class."

These are a few of the indictments drawn against the faith of

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†Rev. F. C. Ewer, *Complete Preacher*, June 1878.

four hundred millions of people. It would seem as if Romanism and Ritualism had joined hands with the worst forms of unbelief to crush out Protestantism. It is not surprising that amid such assaults as these, timid souls are fearful. One reply can be made to all these charges: they beg the question, assuming the very things to be proved. We are asked upon the ground of mere assertion to accept the statements made. We assert, in reply, that the charges are wholly groundless, and shall endeavor to prove the assertion. The aim of this paper is to demonstrate that Protestantism as defined, not only shows *no signs* of decay, but is making rapid progress; and that it has established itself behind an impregnable fortress of truth. Yea, more, that these cries of failure come from those who perceive their own systems giving way, and by this means are endeavoring to bolster up what is falling of its own weight. In other words, it is proposed to carry the war into Africa, and show some of weaknesses of the defences of the various systems which, with apparent defiance, are attacking Protestantism.

This age is being constantly held up as preëminently one of unbelief. It is affirmed that the truths of revelation are no longer accepted by the educated, and that the world is fast drifting away from the Church. Historical research and scientific investigation, it is said, have undermined the old beliefs. What are the facts in the case? Is Infidelity gaining such victories as is so triumphantly asserted? It must be admitted that unbelief is bold and defiant in its assaults, and that its influence is widespread. It is beyond doubt that many are being drowned in the torrents of skepticism; but that it holds captive the intellect of this age, or especially threatens the existence of Christianity is totally denied. Compared with other ages, the influence of unbelief in this age, is not to be mentioned. In proof of this we need but go back to the 18th, and the beginning of the 19th, centuries. During this period, in Europe and America, the dominant thought was skeptical. As one has said, it seemed "to be the fashion for a man to declare himself of no religion." Montesquieu said: "There is no religion in England. If the subject is mentioned in society it excites nothing but laughter. Not more than four or five members of the House of Commons are

regular attendants at Church." With this compare a recent declaration of the great English statesman, Gladstone: "Talk about questions of the day, there is but one question, and that is the Gospel. It can and will correct everything needing correction. All men at the head of great movements are Christian men. During the many years I was in the Cabinet I was brought into association with sixty master minds, and all but five of them were Christians. My only hope for the world is in bringing the human mind into contact with divine revelation."* Deism raged in England, atheism in France, and rationalism in Germany. Referring to the 18th century, a writer in the *North British Review* has said: "Never has a century risen on England so void of soul and faith as that which opened with Queen Anne (1702), and reached its misty noon beneath the second George (1732-1760)—a dewless night succeeded by a sunless dawn." The universities of Oxford and Cambridge were hot-beds of deism. Of the second quarter of the last century it has been said: "There was no philosophy abroad in the world—there was no thinking—that was not atheistic in its tone and tendency."

Turning to the United States, we see precisely a similar condition of affairs. In the early history of this country there were few professional men that were not infidels. The leading statesmen who took part in laying the foundations of our government, were either atheists, or deists. As Dr. Dwight has said: "From France, Germany and Great Britain the dregs of infidelity were vomited upon us." It was a common boast at that time, "that Christianity could not survive two more generations." Tom Paine was the high priest of infidelity, and was everywhere read and believed. An immense edition of the "Age of Reason" was published in France, and scattered broadcast over this land. According to the testimony of contemporaneous writers, the country was deluged with infidel publications. Our colleges, like those of Europe, openly boasted of their unbelief. In 1745, only four students of Yale were professed Christians. The members of the first senior class, under Dr. Dwight's presidency, were known by such nick-names as Diderot, Voltaire, Rousseau, Robespierre and Danton. There was a time in the history of

*Cablegram to the *Philadelphia Times*, Jan. 25th, 1890.

Bowdoin College when "only one student was willing to acknowledge himself a Christian."* During this period, religion and its professors were objects of ridicule. When Dr. Griffen became pastor of the Park Street Church in Boston, in 1811, "the finger of scorn was pointed at him, and he had to breast a tide of misrepresentation and calumny, of opposition and hatred, which would have overwhelmed him if he had not the spirituality of an apostle and the strength of a giant."

These were the days of real danger; as one has said, among "the darkest in the history of the Christian Church, and the darkest in the history of Protestantism."† Nothing was so unpopular as orthodox Christianity. "The current of prevailing thought was so averse to evangelical religion, that to raise a voice in its defence was to hazard one's reputation among respectable people."‡ Infidelity stalked before the world as a second Goliath, defying the dismayed hosts of true believers. With an iron hand it endeavored to crush Christianity. Dr. Dorchester has thus described this period: "The science, the philosophy, and the culture of that age were almost wholly against evangelical Christianity. Never before nor since has infidelity combined relatively so much wealth, culture, and power. Hume's acute logic, Gibbon's historic learning and skill, Paine's nameless blasphemies, Voltaire's brilliant wit and amazing industry, and the French Revolution, with its mighty sweep of radical revolt, combined to subvert the popular belief in Christianity, and brand the Church as a creature of superstition and falsehood."§

No argument is needed to prove that the times have changed. It was Voltaire's boast that the opening of the present century would witness the disappearance of Christianity from the earth. The very room where it is said this vain boast was made, has since been converted into a Bible Depository, "and Christianity has won the greatest, the widest, and the most glorious triumphs of her whole history." Such is the irony of history. In the first fifteen hundred years of its existence, Christianity secured one hundred millions of adherents: in the following

*Problem of Religious Progress—Dorchester, p. 99.

†Prob. of Relg. Prog., p. 479.

‡Ib. p. 103.

§Prob. of Rel. Prog., pp. 479-480.

three hundred years, it gained as many more: and in the next eighty, it gained two hundred and ten millions. In other words, since the year 1800, Christianity has gained as much as during the eighteen centuries previous. In 1876, Prof. Schem estimated that there was a population of 685,459,411 under Christian governments. Never was Christianity more aggressive than at present. Under her influence, pauperism and crime have diminished, and morals improved. The work of missions was little known previous to this century. At the present rate of progress, it will not be many years before the Gospel may be heard by every member of the human family throughout the globe. It will be thus seen that Christianity, instead of waning, is making stupendous strides onward.

The dominant forces in modern Christianity is, beyond all question, Protestantism. During the ten centuries of undisputed papal dominion, Christianity gained but eighty-five millions. Since the rise of Protestantism, the gain has been nearly four times as great, though covering a period of less than one-third the length.

We come now to examine the fruits of this new power, for by these it must be judged. What evidences of vitality does Protestantism exhibit? As we have found the assertions of Skepticism to be false, so we shall find those of Romanism.

One of Bishop McQuaid's indictments is, that "Protestantism has failed to do Christ's work."* Let us see if this be so. It required nearly three hundred years for Protestantism to begin in earnest the work of carrying the Gospel to the heathen. In 1790, there were but three Protestant missionary societies in existence; at the present time there are about seventy-five. No less than fifty thousand Protestant Christian workers are to-day pointing the heathen to Christ. They have planted the standard of the cross from pole to pole. It has been estimated that the converts from heathenism number over one million, with from three to four millions of nominal adherents. In the mission schools, nearly a million of youth are being instructed. The grandest triumphs ever made by Christianity, have been made within the

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past ninety years, through the agency of Protestant missionaries. Fifty years ago, the Fiji islanders feasted upon human flesh, to-day there are 3,000 professing Christians among them. One hundred years ago, Polynesia was grossly and savagely heathen. The inhabitants were among the most degraded of mortals. To-day these many islands have been largely reclaimed by the Gospel. In 1878, there were on them 68,101 church-members. In 1860, there was but a mere handful of believers in Madagascar, where now there are 260,000. In 1820, there was not a Christian on the Friendly Islands, where now 10,000 may be found. In India and Africa, where a century ago all was gross darkness, there are thousands of earnest followers of Christ. In 1878, the Protestant Mission Churches gathered from heathendom 60,000 converts. Largely through the influence of Protestant missionaries the slave trade has been abolished in Africa. To carry on this foreign mission work, the evangelical churches have contributed during the present century \$270,000,000, of which \$200,000,000 have been raised within thirty years, (1850-1880). Do these figures indicate a decay of Protestantism? Add to them the countless millions given to carry on the work at home, and you will have an array of figures which almost staggers belief. The Church has realized its obligations to convert the world.

Protestantism has done more than to present to the world its peculiar dogmas. No man is asked to accept these upon mere human authority. Mankind has been urged to search the Scriptures, and ascertain "whether those things were so." It may be interesting to note what has been done in the way of giving the Bible to the world. In 1800 this book could be had in the languages of but one-fifth of earth's population. Since then, it has been translated into nine-tenths of the languages of the globe, so that now over four-fifths of the inhabitants possess this sacred treasure. To accomplish this involved an immense amount of work. Many of the languages into which it was translated had to be reduced to a written form. In addition, there were no words to express the higher forms of thought, and these had to be created. During this century 160,000,000 copies, in whole or in part, of the Bible have been scattered throughout the world.

Protestants will not rest content until the word of God is possessed by every inhabitant on the globe. The significant question arises in this connection, what has Rome done to spread the oracles of God? Is she willing to-day that the nations of the world should have the Bible, without note or comment?

As might be expected, where such activity is manifested in regard to the salvation of the heathen, the work at home is not neglected. It is just in proportion as the Church is missionary in its character, that it is blessed in its home work. No congregation nor denomination that shuts its ears to the cry of the heathen, has to any extent developed its own immediate resources. The history of Christianity teaches no lesson more clearly than this. It was Plato, I believe, who said, in seeking the good of others we find our own. In the first eighty years of this century, the churches of this country had an increase in their membership of about ten millions. "This," it has been well remarked, "is a stupendous record of religious progress, without a parallel in any former times."

The question may be asked, does this increase keep pace with the growth of the population? In 1800, there was one communicant to every 14.50 inhabitants. In 1880, there was one to every five inhabitants. The increase in our population during the same period, is said to be without parallel in ancient or modern times. Whilst our population has increased 9.46 fold, the communicants of the evangelical churches increased 27.58 fold, or almost three times as fast relatively. During this time our land has been twice visited by war, which threatened its existence. The growth of Protestantism elsewhere has been proportionally as great. After adducing a vast array of facts, Dr. Dorchester draws this conclusion: "The last thirty years, has been the period of the greatest progress, both actually and relatively."†

The so-called liberal churches during this same period, have declined in about the same ratio. In 1840, there was one such church for every 6,557 inhabitants, and in 1880, there was one to every 19,427.†

*Prob. of Religious Progress, p. 448.

†Prob. of Religious Progress, p. 449.

Let us now inquire what has been the progress of the Evangelical and the Roman Catholic denominations, as compared with each other. The comparison is confined to the U. S., not because they are more favorable to Protestantism, but because more reliable data is obtainable. As Romanists, in their calculations, include their entire population, it is only proper that the same should be done here. From impartial sources,* we learn that in 1800, the population of the Evangelical Churches was 1,277,052, and the Roman Catholic 100,000. At the present, the figures are about as follows: Romanists 8,277,039,† Protestants in round numbers 45,000,000.

Let us now take a wider range of view. In the year 1500, 80,000,000 of people were under Roman Catholic governments. In 1876, Romanism held sway over 180,787,905 people, little more than a two-fold increase. In 1876, there were under Protestant governments 408,569,612 people. To put it in another way: from 1500-1700, the Roman Catholic population of the world increased 10,000,000. During this time, Protestantism, though suffering persecution, gained 32,000,000 adherents. From 1700 to 1876, the number of Roman Catholics was doubled, whilst Protestantism increased twelve-fold. Or to put the comparison in still another light: the total area of the world is said to be 52,062,470 square miles, of which three-fifths are Christians, and two-fifths pagan and Mohammedan nations. Of the Christian nations, there are under Protestant governments, 14,337,187 square miles, and under Roman Catholic 9,304,605 square miles. In this calculation, Italy, France and Mexico are included among the Catholic countries, though as a recent writer has said, they are "rapidly passing out from under the civil control of the papacy. * * In twenty years more they will probably be transferred to the other side, and much of South America also." In the light of these facts, what becomes of Bishop McQuaid's statements, that Protestantism made all its gains in the first century of its existence, and that it is now fast dwindling away? The very strongholds of Romanism are rapidly yielding to Protestant influence. It behooves Rome to look

*U. S. Census.

†Sadlier's Catholic Directory for 1890.

well to her own defences. The decay is not in Protestantism, as we are so frequently told, but in Romanism. "After an existence of about three hundred and fifty years, the Reformation has totally annihilated the influence of Rome upon the laws and the government of the civilized world."* Had the learned Bishop, to whom frequent reference has been made, said: "Romanism has passed the period of her most rapid increase, and must henceforth relatively decline," he would have been historically accurate.

There is no charge which Rome more defiantly makes than that Protestantism is responsible for the unbelief which exists to-day in the world. The right of private judgment, it is said, has been the mother of skepticism. The right to think for oneself, is so dangerous a prerogative, it is asserted, that it can only work disastrously to the race. There were unbelievers before the Protestant era, and that too within the bosom of the papal Church. One of the causes which led to the Reformation was the presence of this unbelief in Romanism. By some, high up in the councils of the Church, the very existence of a Supreme Being was denied. Leo X. called the story of Christ "a profitable fable."† Hallam says: "The list of men suspected of infidelity, if we could trust all private anecdotes of the time, would be by no means short." For those forms of unbelief so dangerous to Christianity, the papacy, and not the Reformation is largely responsible. They were conceived in the bosom of Rome and it is a weak subterfuge to deny their parentage. Prof. Fisher has well said: "The Reformation is not responsible for the tendencies to skepticism and unbelief which have revealed themselves in modern society. These tendencies discovered themselves before Protestantism appeared. The *Renaissance* in Italy was skeptical in its spirit. This infidelity sprang up in the bosom of the Roman Catholic Church, partly as a reaction against the superstitious doctrines and practices which the Church countenanced, partly from the Epicurean lives of the ecclesiastics,

*M'Clistock & Strong's Cyclopaedia, art. Reformation, Vol. VIII., p. 996.

†D'Aubigne's Hist. of the Ref., Vol. I., Chap. VII. Hibbert Lectures, (Beard), 1883, pp. 32, 106.

and worldliness which had corrupted the piety of the official guardians of religion."*

Protestantism means liberty of conscience, the right of private judgment, in a word, civil and religious liberty. Romanism means precisely the opposite. As the world is advancing in its ideas of freedom, a return to Rome is logically impossible. To assert that Protestantism, which, even according to infidel writers has given liberty to the world, is a failure and must decline, is manifestly absurd. Honest and intelligent Catholics have been compelled to mourn over the defection in their own ranks. In speaking of this country, a Romish layman used this significant language: "We shall hold our ground for awhile; but we understand that in the fight of a hundred years we shall be whipped."†

What is Romanism now doing for the world? She has blighted well-nigh everything she has touched. Compare Protestant England and Germany with papal Spain, Austria, and Italy; or Protestant North America with Catholic South America. Why is Spain so far in the rear of the nations of Europe? Once she was the most powerful. Her armies were the most dreaded on the Continent. Now she is the weakest, and least feared of any nation. Why is South America scarcely numbered among civilized countries? With all her natural resources, under papal influence, she has been unable to develop her energies to any extent. Romanism means stagnation. A return of this power over the world would cause the hands on the dial of Time to move backward five centuries. The papacy has not been helpful to the world's development.

In contrasting the influence of Protestant and Catholic missions, a recent traveler in China says: "They (the papal missions,) manifest no intelligent zeal for the enlightenment and elevation of the people. Few, if any, of the priests possess that noble ambition which characterized their predecessors, Ricci, Schaal, Verbiest, and others. I have never observed any indications among them of men grappling with the language, and girding themselves with ardor to overthrow the mighty evils which are stalk-

**Century Magazine*, Oct. 1883.

†Quoted by Dorchester—*Problem of Religious Progress*, p. 459.

ing abroad among the natives. * * We are thus left in great measure dependent upon Protestant missions for the advancement of knowledge, civilization, and true progress among the people." The same writer goes on to state that the Protestant missionaries "have given their days and nights to the study of the Chinese language, day by day have preached to the people, thus spreading light in all directions, arousing generous impulses and training up converts to be well informed, truth seeking men and women."*

The boasts and predictions of skepticism are not less vain than those of Romanism. What has infidelity done for the world? Where its hospitals, orphans' homes and asylums? Where in all the history of the world has it ever soothed a dying hour, or wiped a tear from sorrow's eye? Where are the hearts it has comforted, the homes it has made happier? Let the blasphemies of Voltaire, Paine and Ingersoll answer. Let the blood of the French people shed in the Reign of Terror make reply.

The great civilizing force of the 19th century is Protestant Christianity. Infidelity has raised no nations from degradation. All it has ever attempted to do has been to scatter the "nameless blasphemies" of Ingersoll, Paine and others, on the ground watered by the tears, the prayers, and the blood of pious missionaries. With all its boasts of light and liberty, infidelity has given neither to the world. It reached the zenith of its glory and power in France, yet all it could do for that stricken, down-cast nation, was to "put Mirabeau, Danton, and Robespierre in the place of Louis XVI." The most stupendous failure the world has ever seen is infidelity. It robs man of all hope, and is filling the earth with suicides. Darkness and death follow in its track. Its mission has been to destroy, not upbuild. The boast of the infidel is the cry of despair.

Over against this, what has not Christianity done, her enemies being the judges? The records of her bloodless victories are the brightest pages of the world's history. Here and there, it is true, she has blotted these fair pages, but these blots none more deeply deplores than herself.

*Cf. *Problem of Religious Progress*, pp. 489-495.

In Protestantism, as it exists at the present time, is represented the purest form of faith mankind has seen since the days of the Apostles. That Protestantism has been, and still is marred by some imperfections, no one is disposed to deny. At no time has it laid claim to perfection. Future ages will doubtless witness some modifications in it. One of its distinguishing features is, that it will admit of development without marring its symmetry. Protestantism is essentially correct in all its teachings, and the changes that may take place, will be in the line of a more complete development. Romanism is a rigid system, and admits of no change nor development. Its motto, *semper eadem*, is a confession and boast of this. As it existed in the Dark Ages, the scientific discoveries and mechanical inventions of the 19th century would have been impossible. The Papacy has had a fair trial in the world, under the most advantageous circumstances, and it has proved a failure. For centuries her right was unquestioned. She could build a Vatican, and fill Europe with grand cathedrals, but could not found a nation, or elevate a people. Being herself in darkness, she had no power to scatter the darkness which enveloped the world. "Once the slightest whispers of the Roman pontiff upon political affairs caused every throne in Europe to nod;" once he could summon monarchs to kneel at his feet in abject submission, but now his utterances are no longer feared. His anathemas fall harmless at his own feet, and are seldom heard beyond the Vatican.

I now ask in all candor, where does failure rest, with Protestantism, or with its enemies? Among the former there have always been prophets of despair, whose faces have been turned backwards instead of forwards, men who persistently close their eyes, and then affirm that all is darkness. The argument of this paper has been builded, not on the superiority of doctrine taught, as might have very correctly been done, but upon the fruits of Protestantism. We have here criteria which can not be gain-said. To this test every system must submit. A bountiful harvest does not spring from a shallow and exhausted soil; neither do such works, as are confessedly attributable only to Protestantism come from a system based upon superstition and fanaticism, or whose powers were spent during the first century

of its existence. The so called Liberal Christianity, in the person of its ablest advocate, has recently announced to the world its inability to satisfy the spiritual needs of humanity. Reference is made to O. B. Frothingham, of New York city, who, in quitting the pulpit, after vainly endeavoring to establish a church, on what is termed a liberal basis, "deliberately announced his dissatisfaction with his own teachings, whether in himself or in others."

The facts adduced demonstrate that Protestantism is not waning. There are no signs of decay in it. Instead of being "a miserable raft," it is an iron clad vessel. Proudly she ploughs her way through unbelief and error. What meant those wonderful demonstrations throughout the world in November 1883? To no man who ever lived was such homage paid as was rendered to the Saxon miner's son. The hallelujahs which then ascended shook the Vatican and the throne of the pope. Never were the principles of Protestantism better understood nor more wide-spread than at present. Protestantism a failure? Not so long as the leading nations of the world, without concerted action can unanimously rise and do honor to him, who, under God, was its founder. Protestantism a failure? Not so long as streams of blessings are flowing from it to gladden the world. Protestantism a failure? Not until the Bible becomes once more a chained book, and mankind has lost all interest in spiritual things.

ARTICLE IV.

CHRIST AND THE LABOR MOVEMENT.

By REV. ADAM STUMP, A. M., North Platte, Neb.

It is well known that writers and speakers, who are unfriendly to Christianity, have tried hard to create the impression, that the laboring classes do not want to have anything more to do with the churches. The wish, of course, is father to the thought. Even Christians have become alarmed by this hue. Many articles and sermons on the relation between the churches and the laboring masses have been the result. But the fact still remains, that the greater part of our professing Christians and attendants at worship are found among the proletarians. There are indeed motley multitudes uninfluenced by the Gospel, but that, maugre depravity, is our neglect, not theirs. But such nondescripts as the tramps, deadbeats, and criminals must not be counted with the honest sons of toil.

There is really no lion in the way. The moment the laboring classes should recall their money, influence and presence from the sanctuary, it would almost be a lone pelican in the wilderness. But that this is not the case is acknowledged by the greatest of modern unbelievers. Ingersoll complains with the threne of a Jeremiad, "Will the workingmen always build temples for ghosts and phantoms and live in huts and dens themselves?"

It no longer needs to be revealed that there is a general effort made on the part of the enemies of Christianity to alienate the labor classes from it. The assault comes from the materialistic and agnostic camps. The assertion is openly made, that the Church always has been, and still is, allied with tyranny, aristocracy, and monopoly. The ministry is decried as the moral slave-master of the common people, as cracking the lash of superstition over their consciences. Even liberty in the State is claimed

to be endangered by religion. "Le clericalisme, c'est l'ennemi,"* said Gambetta.

Of course much of this enmity is directed only against the Latin form of Christianity. Yet it is undoubtedly symptomatic of the feeling of many of the social reformers of the day. They have conspired to make the laboring classes feel that the churches are not concerning themselves about their case, except to fix them into spiritual and economic thralldom. Nothing would please these self-called liberators better than a general strike among these classes against the Church, and the formation of a new one. Elsmere's departure in London is an effort to fulfil this brooding desire—on paper. But the new brotherhood of culture and agnosticism glitters only as a dream. The beauty of practical reality has not been added to it.

But it must be confessed that Christianity as an organization is not fully awake to the economic contest into which the labor organizations and many practical thinkers have entered. That (extravagant living, incompetence, and indolence, and liquor aside) there is too great a gulf between controllers of capital and the agents of production, needs no argument. We only need to open our eyes to see it. That monopolies, under various forms, threaten the very institutions of civil liberty is a freely discussed danger. We are discovering that landlordism, not immorality alone, destroyed the Roman Republic and Empire. "The vast accumulations of fortunes," says Dr. John Lord, "was one of the main causes of the decline of the Roman Empire, and is now one of the most threatening evils of modern civilization."†

It is plain that no Government or Church can stand forever without the good will of the "hewers of wood and drawers of water," nor be happy while it stands. This is the glaring lesson of antiquity. But it is not necessary to agree that all the complaints of labor agitation are real. Those who have grievances to foster are apt to become bilious croakers. Especially are the anarchistic advocates of the toiler to be discarded. But an issue is upon us. We have a labor problem to solve. Neither Free

**Century*, Sept. '89, p. 535.

†*Beacon Lights of History*, Vol. I. p. 50.

Trade nor High Tariff can solve it. It is too deep for politics. It reaches far below the markets. The springs of it are in the human constitution itself. It is a moral question. The very word "social" implies as much. It has to do with things between man and man.*

When the race was young all had an equal share in the soil. When the tribal village multiplied beyond its environments, swarms could go out to new regions. But at last there were no new regions. Then the landless began to till the *ager publicus* for a share in the products—to earn something to live. Otherwise they would have been either paupers or robbers. Finally the stronger absorbed the *ager publicus* and its tillers too. Here we have the origin of serfdom and slavery, afterwards replenished by prisoners of war. The oligarchy of land and the aristocracy of wealth arose and kept the poor down. The giant banyan struck his roots deep and stifled all the saplings in his shade. Shall history repeat itself in America? Shall the curse of chattel slavery have been wiped out by blood only to make room for agrarian thralldom? Are the people really free in a country where 1200 persons can own one-fourth of the soil, at an average of 16,200 acres for each?† Surely there is poor hope for the middle classes and no certainty for governmental stability in such a nation. But in America the land question is not yet a dangerous one, thanks to God for an immense public domain and the liberal Homestead Laws. But we must take time by the forelock if we want to prevent the ghoul of landlordism from drinking the blood of our yeomanry.

The agitation of the day, however, sends its disturbing waves around the products of labor as its principal centre. It must be agreed that not only of the fruits of the soil, but also of the productions of handiwork, all should have a proportionate share. What that is, is the question. Though it is granted by all reasonable men, that the larger part should be the reward of intelligence and risk—that is, of invested capital and the ability to manage it—it is fairly claimed that in these days the devil fish

*Since the above was written Mr. W. S. Lilly has argued likewise. *Vide Forum*, Feb. 1890.

†Encyc. Britannica, Vol. 14, p. 266.

of monopoly is grasping the portion of others. If allowed a logical result, this evil will rob the labor class of its legitimate food, raiment and shelter—the three primal blessings of nature. But shall these necessities be the only allowance for the sons of toil? Dare there be no luxuries, not even comforts, no education, no recreation, no religious culture? Dare there be no books, no paintings, no music? May not the wish of Powderly be fulfilled that the week may afford five days for labor, one for rest, and one for worship?

That many of the poor are improvident enough to keep them so, that riches would only make foolish spendthrifts of others, that incompetency and indolence deserve no fat positions, that the grogshop reaps too great a harvest from the wages of perspiration, all this is only too self-evident. For this reason the cause of labor goes begging for friends. Yet we are just now in a period of American history during which the wage earners may be at the same time civic freemen and economic slaves. The irresistible logic of events makes such a condition a possible prospect. Just at this moment there are two personages studying and speaking on the labor problem, who give it, by their example, as well as by the necessity of their act, a respectability which makes it impossible to lay it aside until it is settled. These two are the Pope of Rome and the German Emperor. These potentates are at least feeling the pulses of the masses, whether from philanthropy or policy makes no difference, as far as this article is concerned, while even the silver-pursed politician, the demagogic press (always following, never leading), and the hermit college professors, as well as the doctrinaire preachers, who have been on the watch towers too long with only one eye open, are beginning to realize that there may be some reason for clamor among the wage earners of toil. The Church also is awaking to the fact that it will no longer do to cry peace, peace, when there is no peace, or to command agitation to cease until the cause of it is removed.

It is not an alarming, but an impressive fact, that the Farmers' Alliance numbers about half a million tillers of the soil, and that the Knights of Labor, in spite of their great reverses, still number as many. And these two bodies are now working in uni-

son. A cheering and to them promising sign is, that the strike is to be abandoned as the means of redress and an appeal is to be made to the silent power of the ballot. In fact the coercive mode was not defended as a right, but as a necessity, as the self-defensive brute force of the producer beating back the piracy of the plutocrat and the extortion of the conveyors.*

Though it is just as correct to say that figures always lie as to say that they never do, yet it has been approximately proven that "The United States are practically owned by 250,000 persons."† The tenant farmer in America is but little better off than his brother in Ireland. Landlordism in America is as grasping as it dare be. It leaves but few corners in the field unreaped and but few gleanings ungarnished for its vassals, its virtual serfs. It will not do to argue that the laboring classes should be content because wages are confessedly higher than in Europe. The intelligence of a free people has increased their needs above that of the peasants of monarchy. The American knows more, therefore wants more. He is conscious that manhood is as great as royalty. Who could expect him not to become an agitator, when he sees that the rich are daily becoming richer and the poor increasing their numbers at Dives' gate with fewer and still fewer crumbs falling to their lot? In vain does the juggling political economist set forth his array of statistics to prove that labor gets nine-tenths of the nation's productions while capital gets only one-tenth. Self-denial and poverty make grimaces at the demonstration. Palaces whose foundations are the ruins of cottages upset all argument in favor of the present order of things. Economic slavery in the midst of civil liberty, this is the cry of oppression from those who must make bricks without straw, and there is no happy song in modern labor. The conservative taunt of "rhetoric," "folly," "incendiarism," "anarchy," comes readily to the lips. But even such a cool writer as H. D. Howells makes this honest admission, "The servile traditions continue, whether the workman is owned, or whether he is underpaid."*

**Breaking the Chains*, by J. Fulton Gannt, Esq.

†*Forum*, Nov. '89, p. 273.

‡*Harper's Mag.*, Oct. '89, p. 805.

We have now inadequately enough stated the case of complaint. The matter demands attention. We are standing on a volcano. Shall it burst by its own eruption or shall its muttering forces find exit by peaceful measures?

We hail as one of the best signs of the times that the Greeks are seeking Jesus again. It is beginning to be found out that the broad principles of the Nazarene carpenter are a balm for all the wounds of man—bodily as well as spiritual, moral not only but economic as well. Of the literature sprung from the sons of toil themselves the most notable is the book entitled "The Ancient Lowly" by C. Osborne Ward. He turns to Jesus for a solution to the social problem. He says, "We shall submit that the religion of Jesus, planted by a manual laborer and forming the basis of hope upon which stands the great labor movement of our own time, had been severely attacked, stamped as a calamity and trodden under foot, notwithstanding the facts that this plan of faith has been the power that openly struck the first well organized blow at the system of masters and slaves and boldly championed it as a principle; and in essence it has never since shrunk from its prodigious task toward realizing the much contested doctrine of human equality" (p. 57.) So again on page 122, "Jesus Christ, during his visit among us, established the remarkable idea that God was no respecter of persons; that all men were created equal; that although *Elysium* and *Tartarus* were the same, (for all), the eligibility to gain the one and fly the other depended not upon stock, birth, fortune, but behavior. The revolution was then begun."

The influence of this representative book is wielded against strikes. Though not thoroughly orthodox, its last chapter is entitled "The True Messiah." With the ardor of Tolstoi ("My Religion"), he dwells upon the doctrine of non-resistance to evil as far as brute force is concerned. From this he turns to the better way of Jesus. "After 417 years from the strike of the 20,000 miners and artisans at the Laurian mines in Greece, and 70 years from the last strike war—that of the gladiators under Spartacus in Italy—there arose an orator out of the laboring class, who, in Judea, in an open air meeting, probably before a great assemblage, told the world that resistance to evil by means

of bloody uprisings, was fraught with failure." We will now proceed to give some reasons for believing that Jesus the Christ will bridge this chasm between man and man in economics as he has already bridged that between God and man. What a Prince of Peace this is! He first brings men to the Father and then to each other.

Jesus has recognized the physical needs of the race. We begin at the lowest basis of life, because many, thinking that the labor question has to do with the body only, dismiss it immediately as too gross for consideration. It does seem as though the ministry had insisted that "man shall not live by bread alone" until we are understood to mean, man shall not live by bread at all. It certainly is wrong to leave the impression that the Father is concerned for the soul only. The physical blessings of food, clothing, and shelter—"Your heavenly Father," says Jesus, "knoweth that ye have need of all these things." Have we the proper conception of Christ's miracles, when we look upon them as simply manifestations of his glory? Was not, first of all, the beneficent aim of healing, feeding, delivering, or other bodily ministry the motive of them? Yea, great as was the power of the wonder-worker, his goodness was greater still. He was the Good Physician. The graft of Neo-Platonism brought forth the extreme of disregarding the animal needs of man. The modern graft of materialism would result in caring for nothing else. Neither is the religion of Jesus. Well indeed is it to remember that people are to live in this world before they shall go to the other, and that unless the real wants of the physical constitution are satisfied by a corresponding environment, the cry of "Bread and the Circus" will not cease. In the prayer, "Give us this day our daily bread," Jesus makes provision for the one; in his saying, "The Sabbath was made for man," he makes provision for the other. Sustenance and relaxation are thus assurances in the Christian system. That man was both a fool and a knave who sent word to a starving family that he would soon come to pray with them. The Lord does not want us to tell the poor they shall have it better in heaven before their mouths shall have been filled with our substantial charity. He is worse than a Pharisee who prays for them, but leaves their larder empty.

As the Father clothes the lily and feeds the sparrow, so he desires that his children shall have bread and not stones. This is, at least, the teaching of the Son.

Simply as a philosophy the doctrine of Jesus concerning human relationship would prove the best social science. It is a marvel how universal his principles are. They touch life everywhere. Though not a formal system or scientific treatise the Gospel has done more for philosophy than Plato, more for the enfranchisement of mind than Aristotle, more for civil liberty than Magna Charta, more for social well-being than all the economists. Of all causes the Didache of Jesus has been most potent. It shines upon the whole range of human activity like ten thousand suns. It fructifies all the agencies which produce the blessedness of earthly relations. In its circle of influence it is wider than the sweep of the spheres.

The advocates of slavery were right in claiming that Jesus did not by name prohibit it. The abolitionists were maddened by the fact that he did not. But the doom of that terrible institution was sounded when the Golden Rule fell from his lips. The logical inference from that principle of conduct was as irresistible as a flood.

The great trend of modern thought and aspiration is toward some form of socialism. The popular interest in the subject is seen in the fact that George's "Progress and Poverty," and Belamy's "Looking Backward," are being bought by the hundred thousands and read by the millions. The latter's dream, especially has become a mighty stimulant of thought among the masses. There is no doubt but that since the Reformation, both Church and State have insisted upon the individual's rights until we have too much lost sight of the individual's duties. We had well nigh forgotten that each owed something to his neighbor. Cain was again asking, "Am I my brother's keeper?" But Jesus is rousing us from our indifference. What sort of socialism is couched in his sayings allows of difference in opinions, but it certainly is a better kind than the world has ever practiced.

One need not be a prophet to know that socialism in some form will gain the day. In Europe it will triumph because there

it is the movement of freedom ; in America, because here the equality of men is an axiom. And the final socialism of the world will be that of Jesus. That is, the toiler at one end of the scale and the nabob at the other will be brought together, not by paternalism, but by fraternalism as the motive, and by coöperation of some kind as the mode.

In the beginning man was all, government nothing. Later, government was all, man nothing. Now government is for man alone. The Nazarene would seem to have it that government shall be for *man and his brother*.

But we pass on to a higher law than that of mere politics

It is not the plan of Jesus to regenerate the race as a lump. He begins with the individual. The clean heart and right spirit of men, one by one, must be created and renewed before a nation can be born in a day. The process is long but certain. The righteousness of the units insures the righteousness of the aggregate. The pure fountain issues in a clean stream. It is thus that Christ will bring about the millennium. It is as the savior of the soul that he becomes the reformer of society. "The kingdom of God is within you." The social question of the day, being at bottom a moral question, finds its solution in the moral teachings of Jesus.

It is strange that the Protestant Church has generally agreed with the world in referring all political and economic questions to state craft alone. The Roman Catholic Church has acted more in accordance with truth by insisting that the Kingdom of God dare not be ignored by politics. Protestantism in its revulsion from the abuses of this doctrine has swung too far away from the legitimate idea of a Christian state. In separating the Church from the state, we have almost separated the state from morality also. The whole matter hinges upon the word Duty. Do the citizens of a commonwealth owe obligations to each other? Yes. Then politics is environed by morality. Then all government and all economic relations rest upon the eternal ought of righteousness—upon conscience. For every social institution expresses human kinship—is a bond between man and man—is therefore *ein moralisches Verhältniss*.

Land and its products are holy. "The earth is the Lord's and the fulness thereof." Man is not an autocrat, but a steward. "Love thy neighbor as thyself." This is a higher equality, as well also a more correct one, than that of the Constitution. If Capital will now say to Labor, "My brother," and Labor shall answer "Here am I," and *vice versa*; and both will agree to owe no man anything but to love one another, then the spiritual coalescence of their souls shall turn all the alloys of economics into gold. And this shall be the magic alchemy: "Love worketh no ill to his neighbor; therefore love is the fulfilling of the law." Man was not placed in the Garden of Eden to own it and lord over it, but to till it and to dress it. The doctrine that a man can do with his own what he will, only so that he does not deserve the penitentiary, belongs to the devil and commercial codes, but is not of Christ. Man is not proprietor, but steward. We hold all things in trust, usufruct being our only absolute share. To our brothers in need we owe duties equal to our individual rights. "Bear ye one another's burdens."

We can see the morality of this subject in the effects of social conditions. Some are drunkards because they are poor. Some steal because they are in need. Some sell virtue for bread and clothes. Some are anarchists against all orders, because they suffer under the present one. How many cradles of good men are rocked on the bare floors of huts in the shadow of palaces? True, the relation of cause and effect between poverty and crime is exaggerated, but it must be taken into the account. It is too appreciable to be ignored. Such apples of Sodom claim moral consideration.

The great complaint of the day is that the Church does not care for the poorer classes, that it has no interest in the condition of the working people. It is a daily criticism that the sanctuary is only a meeting place for society clubs or culture guilds, which say to the needy, "Be ye warmed and filled;" which are even willing to bestow alms through some impersonal charity machine; but which have no heart of sympathy with the struggles of penury.

Does Cain flaunt his snarl into the face of the twentieth cen-

tury, "Am I my brother's keeper?" Now it is easy to say that the thought of the poor ought not first of all to be, "what shall we eat or what shall we drink, or wherewithal shall we be clothed?" It is simply a fact that the body is naturally man's first care. The animal claims prerogative over the soul. That man is more than a fool and certainly much less than a Christian who says to the starving, "I will first pray with you." Potatoes are to go before psalms in such a case.

Shall we then always be repeating the exhortation: "Servants, obey in all things them that are your masters according to the flesh?" and never add Paul's other words: "Masters, render unto your servants that which is just and equal, knowing that ye also have a Master in heaven?"

The Carpenter gave his Church a mission for all classes. He has honored grimy aprons, callous hands, and sweat-matted hair by his own example. He himself once plied chisel and saw at Nazareth. Let not the Church ever, through indifference or partiality, lose its hold upon the very fishermen who first planted her. Let her Good Samaritans alight from their own beasts and pour oil and wine into all the wounds of humanity. Strangely enough, the incident in Luke 12: 13, 14 is often quoted as teaching that Christ will have nothing to do with the economic quarrels of men. The fact is he had a very great deal to do with that very case. True, as a matter of law or arbitration he would not divide the inheritance between the brothers. But ascending above the courts and codes of men, he speaks from the exalted bema of conscience: "Take heed and keep yourselves from all covetousness." Then follows the impressive story of the Rich Fool. Was not that dealing with the economic question? Yea, verily; but in a new way. We thus see that Jesus fails the race in nothing. He is himself the remedy for all human wants and wrongs.

The Carpenter's heart is a *Viola de Amour*—the seven upper strings of which only are played while the other seven below respond in the same vibratory music. He is in the world, though not of it, and no sound comes from the human breast which does not touch a sympathetic chord in his.

ARTICLE V.

THE HOLY SPIRIT.

By REV. J. TOMLINSON, A. M., Abbottstown, Pa.

God is represented in the Holy Scriptures under a three-fold character, viz.: God the Father, God the Son, and God the Holy Ghost.

The Father is:

Elohim, the "God who made heaven and earth, and sea, and all that in them is."

Shaddai, "from whom comes down every good and perfect gift."

Jehovah, "who hath life in himself and who lives forever and ever."

Adonia, "Lord of heaven and earth."

The Son is:

Elohim, "by whom all things were made, all things consist."

Shaddai, "of unsearchable riches."

Jehovah, "having life in himself, the same yesterday, to-day and forever."

Adonai, "for he is the Lord of all."

The Holy Ghost is:

Elohim, "of creative and new creative power."

Shaddai, "as the Spirit of all grace."

Jehovah, "the eternal and quickening Spirit."

Adonai, "as Ruler and Administrator in the Church of God upon Earth." (Young and Gesenius).

God the Holy Ghost is not a quality of God, *e. g.*, patience, goodness, mercy, etc., but God himself. The term *Holy Spirit* is significant at once both of his essence and energy. It implies both that his essence is spiritual, and also that in the dispensation of grace, it is his mercy which produces holiness in the soul. The Holy Spirit is the agent by whom God the Father and the Son perform all things in heaven and earth. He is not only holy in himself, but likewise the sanctifier of all things,

which are in any way holy, or so called. He is a person subsisting in the sacred and undivided Trinity. He emanates from the Father, and is sent by the Son, and, therefore, evidently proceeds from both. He is according to his person, distinct from both—an infinite, eternal and illimitable spirit, and of the same divinity with God the Father and the Son. (Arminius).

The Holy Ghost is the third person in the Godhead, not made, not created, not begotten; but from all eternity proceeding from the Father and the Son, by whom the Father through the Son created all things, visible and invisible, angels and men, and still operates with them, and supports, preserves and governs them. The same was poured out by the Father through the Son upon the Apostles, in visible form, and is still, to this moment, poured out invisibly into the hearts of them that believe, that they may become sanctified. (Hutter's Compend, 8).

While the Trinity settles some questions in regard to the Deity, it also gives rise to others. The schoolmen speak of one substance in three *persons*, of which the first eternally generates the second, and the third eternally proceeds from the first and second. But what is meant by affirming God is a substance, or in three persons, or what is meant by divine generation, or procession, or how are the substance and persons related, or how are the persons distinguished from each other and inter-related? These questions will not be entertained in this paper. According to the signification, or rather description of the Holy Spirit already given, his character may be profitably considered under the following divisions:

I. *His Personality*.—That the Holy Spirit is a distinct person is evident from the word of God.

1. The masculine pronoun is employed in speaking of him, *e. g.*, when he, the Spirit of truth is come, he will guide you into all truth. He shall not speak of himself; but whatsoever he shall hear, that shall he speak, John 16 : 13.

2. Personal attributes are ascribed to the Holy Spirit, *e. g.* (1). Life. He brooded over the waters, Gen. 1 : 2. The result light and life. (2). Will to choose. He distributes his gifts to every one severally as he will, 1 Cor. 12 : 11. (3). Understanding to know. The Spirit searches all things, yea the deep things

of God, 1 Cor. 2 : 10. (4). Power to execute his purpose—to furnish and strengthen the prophets and the Son of God himself, Mic. 3 : 8 ; Eph. 3 : 16. He possessed all the perfections *peculiar* to a person. He was therefore a person.

3. Personal actions are ascribed to the Holy Spirit, viz.: When the *Comforter* is come, whom I will send unto you from the Father, John 15 : 26. He shall not speak of himself; but whatsoever he shall hear, that shall he speak, John 16 : 13. The Spirit itself beareth witness with our spirit, that we are the children of God, Rom. 8 : 16. He (the Spirit) shall show you things to come, John 16 : 13. The Spirit maketh intercession for us with groanings which cannot be uttered, Rom. 8 : 26. The Spirit giveth to one the word of wisdom, to another the word of knowledge, to another faith, to another the gifts of healing, 1 Cor. 12 : 8. Christ wrought by the apostles mighty signs and wonders, by the power of the Spirit of God, Rom. 15 : 19. The apostle says, 1 Cor. 6 : 11, Ye are sanctified by the Spirit of our God; and it seemed good to the Holy Ghost and to us. And Stephen says, Acts 7 : 51, Ye stiffnecked and uncircumcised in heart and ears, ye do always resist the Holy Ghost; as your fathers did, so do ye. Now in all these passages, the Holy Spirit is said to come from the Father, to speak, to testify, to predict, to intercede, to give gifts, to work miracles, to teach, to be resisted, or grieved, and thus by individual acts demonstrates his personality.

4. The account given, Matt. 12 : 32, of the sin against the Holy Ghost marks also clearly his distinct personality. Blasphemy cannot be directed against an attribute. Speaking in a manner derogatory to character, can be directed only against a *percipient being*; because such a being only is capable of perceiving, or being in any way affected by the evil intended. The Saviour says: "All manner of sin and blasphemy shall be forgiven unto men; but the blasphemy against the Holy Ghost shall not be forgiven unto men." Now if the Holy Spirit be not a person the Saviour's language means nothing and is incredible.

5. The declaration of Peter to Ananias, Acts 5 : 3, contains an argument in favor of the personality of the Holy Ghost. Peter said, "Why hath Satan filled thy heart, Ananias, to lie unto

the Holy Ghost." A lie is willful deception and can only be told to an intelligent being. Such a being only can perceive the meaning of the declaration with which the liar intends to deceive. A man cannot lie to a tree or an ox; they are not conscious of what he says. But an attribute is as unconscious as a tree, or an ox; and, although God perceives all things, yet his power perceives nothing. A lie cannot, therefore, be told unto the power of God. Ananias, therefore, lied to God, the Holy Ghost, who was Christ's agent to carry on his work in the Church on earth after his ascension to his Father in heaven.

6. The sensible interpretation of the divine word contains a proof of the personality of the Holy Spirit. *E. g.* Acts 10 : 38, "God anointed Jesus with the Holy Ghost and with power." This passage as interpreted by Unitarians would read thus: God anointed Jesus with the holy power of God, and with power. So also of Rom. 15 : 13, "The God of peace fill you with all joy, and peace, in believing; that ye may abound in hope through the power of God:" that is through the power of the holy power of God. Add yet 1 Cor. 2 : 4, "In demonstration of the Spirit, and of power." That is, in demonstration of power, and of power. No sober man would write in this manner.

7. The symbolical Books teach the personality of the Holy Ghost very emphatically.

a. Arts. II. and III., of the Apostles' Creed contain these: Conceived by the Holy Ghost—I believe in the Holy Ghost, &c.

b. The Nicene Creed contains these words: Ich glaube an einen einigen Herrn Jesum Christum, Gottes einigen Sohn, leibhaft worden durch den Heiligen Geist, und Ich glaube an den Heiligen Geist der da lebendig macht.

c. The Athanasian Creed runs thus: Eine andere person ist der Vater, eine andere der Sohn, eine andere der Heiliger Geist. Aber der Vater und Sohn und Heiliger Geist ist ein einiger Gott, gleich in der Herrlichkeit, gleich in ewiger majestät," Symb. Books, pub. by Ludwig.

d. In the Augsburg Confession, Art. I., p. 24, are found these words, "God the Father, God the Son, and God the Holy Ghost."

e. In the Smalcald Articles, p. 290, (Ludwig), these words

occur, "Father, Son and Holy Ghost, three persons, but one God." The Holy Spirit is mentioned as a distinct person.

f. In the Sm. Catechism, p. 342, (Ludwig), Art. III. reads as follows: "I believe in the Holy Ghost," &c.

g. In the Larger Catechism, p. 422, (Ludwig), the same formula is repeated, "I believe in the Holy Ghost," &c. The Symbolical Books are not the Bible, the word of God, but they are high authority on the subject in hand. Without multiplying words by a reference to the Church Fathers or dogmaticians, the personality of the Holy Spirit seems to be an *actuality*.

II. *His Divinity*.—1. Divine titles are applied to the Holy Spirit. St. Paul says, Heb. 3 : 7-11, "Wherefore as the Holy Ghost saith, to-day if ye will hear his voice, harden not your hearts, as in the provocation, in the day of temptation in the wilderness, when your fathers tempted me, proved me, and saw my works forty years. Wherefore I was grieved with that generation and said, they do always err in their hearts, and they have not known my ways, so I swear in my wrath, they shall not enter into my rest." See Ex. 17 : 7, and Ps. 95 : 7, 8.

Peter says, Acts 5 : 3, 4, "Ananias, why hath Satan filled thine heart to lie to the Holy Ghost, thou hast lied not unto men but unto God." "Now the Lord is that Spirit, and where the Spirit of the Lord is there is liberty," 2 Cor. 3 : 17.

2. Divine attributes are attributed to the Holy Spirit, *e. g.*, eternity. St. Paul says, Heb. 9 : 14, "Christ who through the eternal Spirit offered himself without spot to God." The Holy Spirit is also omnipresent, for David says, Ps. 139 : 7, "Whither shall I go from thy Spirit." The Holy Spirit is likewise omniscient. St. Paul says, 1 Cor. 2 : 10, 11, "The Spirit searches all things, yea the deep things of God. For what man knoweth the things of a man, save the spirit of man which is in him. Even so the things of God knoweth no man, but the Spirit of God." Power, too, is an attribute of the Holy Spirit, Rom. 15 : 13. Paul says, "The God of hope fill you with all joy and peace in believing, that ye may abound in hope, through the power of the Holy Ghost." Isaiah calls him "the Spirit of the Lord and the Spirit of *wisdom*, (11th chap. 2d v.). This will suffice under this head ; for if it be proved that the Holy Spirit

possess one divine attribute, it is sufficient to establish his divinity, for the possession of one involves the possession of all the rest.

3. The Holy Spirit performs divine works; of this nature are the renovation and sanctification of the soul. It was the Holy Spirit who endowed the apostles with their miraculous powers, laid the foundation of the Christian Church, and published its laws. Holy men of God were inspired by the Holy Spirit, 2 Pet. 1 : 21. The creation of the heavens and the earth and all the hosts of them, and the resurrection of the body are ascribed to this divine agent, Ps. 33 : 6; 104 : 30; Rom. 8 : 11.

4. Divine honor and worship are ascribed to the Holy Spirit. He must be *the same in essence* with the Father and the Son, because the honor and worship, due only to the true God, are given to him. *Supreme* adoration is paid to the Holy Spirit. St. Paul swears by him and appeals to him as a witness of the sincerity of his good will towards his brethren, the Jews: "I say the truth in Christ, I lie not. My conscience also bearing me witness in the Holy Ghost"

The Holy Spirit is the object of faith, hope and obedience in the *baptismal service*. When we are baptized, we promise to renounce the devil and all his works and ways, and believe in God the Father, Son and Holy Ghost. The Holy Spirit as well as the Father and the Son is the object of our faith and love in this formula. It has been customary from the beginning to close the public worship of God with the solemn benediction: "The grace of the Lord Jesus Christ, the love of God, and the fellowship of the Holy Ghost be with you all. Amen."

5. The Holy Spirit is exalted above the rank of creatures. He must, therefore, be God, since there is no middle state between the Creator and the creature. That he is exalted above the rank of creatures is evident from the fact that he is never spoken of as a worshiper of God. The whole creation is spoken of in the Bible as unceasingly praising and adoring God. It is strange that the inspired penmen never say anything about the Holy Spirit joining in this concert of praise. If he be only a creature, he is certainly an exalted being and should be the prin-

cial person in this concert of praise. Should not something have been said to prevent idolatry. The total silence on this subject in the Scriptures is strong evidence, that the prophets, apostles and Jesus Christ himself, considered the Holy Ghost not a creature but *God*, with the Father and the Son.

Now to sum up the evidence, divine names, attributes, works, honor and worship are ascribed to the Holy Spirit. Certainly then he is by nature God as well as the Father and the Son.

III. His definite distinction from *the other persons in the God-head*. The Holy Spirit is distinguished from the Father and the Son in the institution of Baptism and the Apostolic Benediction. In both these series, the three highest names in the Bible are used, Father, Son and Holy Ghost. The Holy Spirit was sent by the Father and Son, and, therefore, neither the Father nor the Son. By the Spirit we have access to the Father, and, therefore, he is not the Father. The Holy Spirit was distinct from the Father and the Son at the baptism of Christ. The Son was the subject of baptism, the Father spake from heaven and the Holy Ghost appeared in the form of a dove. The Holy Spirit is, therefore, a distinct person from the Father and the Son. This distinction is definitely made in the Symbolical Books. The *Symbolum quicumque* (erroneously called the Creed of Athanasius) contains the following on the subject. Dies ist aber der rechte christliche Glaube, dasz wir einen einigen Gott in drei Personen, und drei Personen in einiger Gottheit erhen, und nicht die Personen in einander mengen, noch das göttliche wessen zertrenen.

Eine andere Person ist der Vater, eine andere (Person) ist der Sohn, eine andere der heilige Geist. Aber der Vater und Sohn und heiliger Geist ist ein einiger Gott, gleich in der Herrlichkeit, gleich in ewiger Majestät. During the age of Polemics, 254-730, each person came to possess some peculiarity, by which it was distinguished from the other persons, notwithstanding the sameness of essence. Thus underived existence (*ἀγεννησία*) belongs to the Father, generation (*γέννησις*) to the Son, and procession (*ἐκπόρευσις, ἐκπεμφσις*) to the Holy Spirit. Athanasius, the Gregories, Basil the Great, Ambrose, Augustine and Hilary, exerted an influence in making these nice dis-

inctions in the Godhead. The Holy Spirit is manifestly a distinct person from the Father and the Son. In the work of redemption *he* is said to apply the all-cleansing blood of the Redeemer to the purification of the soul. He must, therefore, be distinguished from the other persons concerned in the redemption of sinful and lost men.

IV. *His relation to the other persons in the Trinity.* This is a relation of origin and procession. The procession of the Holy Spirit, from the Father is proved from those passages of Scripture in which he is called the Spirit of God and of the Father, and the Spirit who is of God; and from those texts in which the Spirit is said to proceed, go forth, be given, poured out, and by whom the Father acts, etc., *e. g.*, when Jesus says, "I will pray the Father and he shall give you another Comforter, that he may abide with you forever," John 14 : 16, 26. "But the Comforter which is the Holy Ghost, whom the Father will send in my name, he shall teach you all things and bring all things to your remembrance, whatsoever, I have said unto you." "And it shall come to pass afterward, that I will pour out my Spirit upon all flesh; and your sons and your daughters shall prophesy, your old men shall dream dreams, your young men shall see visions," Joel 2 : 28. And Paul says, "Because ye are sons, God hath sent forth the Spirit of his Son into your hearts, crying Abba Father," Gal. 4 : 6. Procession from the Son is shown from the texts of Scripture which name him the Spirit of the Son. "God hath sent forth the Spirit of his Son into your hearts," Gal 6 : 4, and which declare that he is given and sent by them: "But when the Comforter is come, whom I will send unto you from the Father, even the Spirit of truth, which proceedeth from the Father, he shall testify of me," John 15 : 26. "He shall glorify me, for he shall receive of mine and shall show it unto you," John 16 : 14. "And when he had said this, he breathed on them and said, Receive ye the Holy Ghost," John 20 : 22. Now he who is from God and who proceeds from the Father, not by an external emanation, nor by a creation performed through the intervention of any other divine power, but by an internal emanation, he being the power of God, by what right shall he be despoiled of the name of God? For when he is said to be

given, poured out, and sent, this does not betoken any diminution of his divinity, but is an intimation of his origin from God, and of his procession from the Father and the Son and of his mission to his office.

The Symbolical Books teach the same doctrine, *e. g.*, the Nicene Creed contains these words: Ich glaube an den Herrn den Heiligen Geist, der da lebendig macht, der vom Vater und dem Sohn *ausgethet*, der mit dem Vater und dem Sohn zugleich augstetet und zugleich geehret wird, der durch die Propheten geredet hat.

In Bretschneider's *Entwicklung*, fol. 407, the same thing is taught. *Spiritus ex patre filioque procedit, cum patre et filio simul adoratur et glorificatur*, (Symb. Nic.). *Spiritus Sanctus a patre et filio, non factus, nec creatus, nec genitus, sed procedens*, (Symb. Ath. et Art. Schm.).

According to Dogmaticians the *Character Hypostaticus* of the Holy Spirit is:

1. *The Actus personalis*, his procession from the Father and the Son, John 15 : 26. *Procedit Spriritus a patre et filio, i. e.*, in patre et filio est ratio.

2. *Proprietates personales*. The Holy Spirit does not beget, nor is begotten, but proceeds, *ἐκπορεύεται*, from the Father and the Son.

3. *Ordo Subsistendi*. The Holy Spirit is the third person in the sacred Trinity. This is the *internal relation* of the Holy Spirit to the other persons in the Godhead. There is also an *external relation* of the Holy Spirit to the Trinity. He is sent into the hearts of men to apply the salvation of Christ, and he also inspired the holy prophets. See Bretschneider's *Entwicklung*, pp. 408-411. Baumgarten's *Domg.* Vol. I., 427, and Hagenbach's *History of Doctrines*, Vol. II., 335. The old theologians indulged in extensive definitions of the persons in the Trinity. But it is superfluous to dwell on these in this article.

V. *Some of the Heresies* in regard to the nature of the Holy Spirit.

1. Tertullian and Origen called the Holy Spirit a creature produced by God through Christ. Tertullian considers the Holy Spirit as *Dei vilicus*, *Christi vicarius*. See Hagenbach, Vol. I., 128.

Origen acknowledges the personality of the Holy Spirit, but subordinates him to both the Father and the Son, by the latter of whom he is created, like all other things, though distinguished from all other creatures by divine dignity.

2. The Sabellians regarded the Holy Spirit as only another name for the Father. Sabellius in the third century believed in a Trinity of Manifestation, that the Holy Spirit was simply a divine energy, operating spiritually and impersonally in the hearts of believers, only however a temporary manifestation to be re-absorbed, after his work was done, in the absolute Deity.

3. Arius, 362-381, and his adherents, maintained that the Holy Ghost was the first being created by the Son. They denied the *homoousios* of the Holy Spirit, that the Holy Spirit is of the same essence with the Father. The *filioque* was added by the Council held at Aix-la-Chapelle in 809. Leo III. and his successors, considered them an interpolation, but in spite of the Roman pontiffs, were by degrees added to the Symbol of all the Latin Churches.

4. The Macedonian heresy allowed the Son of God to be like the Father, *homoiousios*, though not of the same substance, and denied the divinity of the Holy Ghost. Macedonius taught that the Holy Ghost was a divine energy diffused through the universe, and not a person distinct from the Father and the Son. (Arnold's Church History).

5. The Greeks maintained, as to the origin of the Holy Spirit, that he proceeded from the Father only. The origin of the controversy of the procession of the Holy Spirit dates further back than the Council of Gentilli, near Paris in 767, in which this perplexing question was agitated, and it is probable the dispute arose in Greece. But be this as it may, the Greeks regarded the *filioque* as a manifest interpolation, and charged the Latins with heresy, because they maintained that the Holy Ghost proceeded from the Father and the Son.

6. The Socinians held that the Holy Spirit is only a figure for the virtue and power of God. Faustus Socinus acknowledged the Holy Spirit as a divine energy only. Servetus regarded the Holy Spirit as a divine energy and breath in creation, and a *moral principle* working in man. To be as concise as

possible, Unitarians, Arians and Socinians all acknowledge the Holy Spirit only as an attribute. Sometimes the wisdom of God, usually the power of God, and not a person.

7. Emanuel Swedenborg found the Trinity in the person of Christ. He says, "What is divine in Christ is the Father, the divine united with the human is the Son, and the divine which proceeds from him, is the Holy Spirit." See his *Divine Revelation*, Vol. I., p. 118.

To conclude—1. The Holy Spirit is a divine person, hence a solid foundation for gratitude and praise. He is competent to regenerate the heart and sanctify the soul, to conduct us through the conflicts and afflictions of life, to furnish us with every gift and grace, and fill us with spiritual enjoyment in this life, and to advance us to absolute perfection in the life to come. In short he is the sum of all moral blessings introduced into this world through the mediation of Christ.

2. The character of the Holy Spirit should be more highly exalted everywhere in the Christian Church. There seems to be a tendency to obscure and ignore the Spirit of God in these times. In some music books if a man should wish to preach on the Holy Spirit, he could not find suitable hymns. The Holy Spirit should not be subordinated to the Son of God. The Larger Catechism, 2 : 2, contains an important paragraph on this point. We could never know Christ, or believe in him, or come to him as our Lord, if the Holy Ghost, through the preaching of the Gospel, did not confer on us the power. The work is done and complete, for Christ, by his sufferings, death and resurrection, has won and secured the treasure of salvation for us. But if it should remain buried and unknown, it would be useless and lost. Hence that it might not be hidden in obscurity, but be applied and enjoyed, God sent forth his word, and caused it to be published abroad, in which the Holy Ghost is given, to bring this treasure to us, and to make it our own. Wherefore, the process of sanctification is simply the bringing of us to the Lord Jesus Christ, to become partakers of this blessing, to which, in our own strength, we could not come. Zech 4 : 6 ; Rom. 8 : 9.

ARTICLE VI.

THE LITURGICAL QUESTION.

A REJOINDER.

By PROF. J. W. RICHARD, D. D., Theological Seminary, Gettysburg, Pa.

The Rev. George U. Wenner, D. D., New York city, has elaborately reviewed "THE LITURGICAL QUESTION" which appeared in the LUTHERAN QUARTERLY for January, 1890. We make our rejoinder as follows:

ALLEGED OMISSIONS, MISTRANSLATIONS, ETC.

1. Dr. Wenner charges that by omitting a passage from the *Formula Missae* we misrepresented Luther in regard to the festivals of the Church. On p. 300, he says: "For example on page 106, he claimed that Luther advocated an almost complete abolition of the festivals of the Church." Why did not Dr. W. add the sentence *immediately* following: "Only a few were retained"? and why did he not tell his readers that our statement was made in view of what appears on the preceding p. 105, viz., that in "The Order of Divine Worship in the Congregation," Luther would retain the following five festivals: Purification, Annunciation, Assumption, Nativity, John the Baptist. That is, we *specified* the *exact* festivals retained by Luther. Then in view of the great number of festivals at that time current in the Church, we said: "Luther made an almost complete abolition of the festivals of the Church. Only a few were retained." Does the reader now think that as a matter of fact we misrepresented Luther? But Dr. W. says that matter omitted from Luther's *Formula Missae* on p. 107 "would materially modify, perhaps even refute the claim which is made." If this be the case, then why did not Dr. W. himself quote the omitted matter, and thus by documentary evidence, not by insinuation of dishonesty against his opponent, at once "materially modify" or "refute the claim which is made?" Did he not himself omit it because he knew the full quotation would *refute his claim* of

dishonesty in his opponent? We here give the quotation in question *without* omission: "The Introits of the Lord's days, and in the festivals of Chrjst, namely, Easter, Pentecost, Nativity, we approve and retain, although we prefer the Psalms from which they were taken; but now we spare the accepted custom. But if any one wishes to approve the Introits of the Apostles, of the Virgin, of other saints, since they have been taken from the Psalms or other Scriptures, we do not condemn. We at Wittenberg seek to keep Sabbath on Lord's days, or on festivals of the Lord only. The festivals of all the saints ought to be abolished. But if there be anything worthy in them, we think they ought to be united with the Lord's day services. We keep the festivals of Purification, and Annunciation as festivals of Christ, so Epiphany and Circumcision. In the place of St. Stephen and John the Evangelist the office of the Nativity pleases. Let the festival of the Holy Cross be anathema. For the sake of their consciences or the infirmity of others, let others do what the Spirit directs."—*Formula Missae*. Now how *materially* does this *modify*, or to what extent does it *refute* the claim made that Luther retained only a few festivals of the Church? He tells us that "the festivals of all the saints *ought to be abolished*." At most he *approves* only *seven*, and out of regard for the weakness of others he is willing to allow some additional ones. But are not *seven* only a *few* as compared with the great number then in vogue? Does the reader now think that the part omitted—omitted for the sake of brevity when an *entirely* different subject was under discussion—"materially modifies, or perhaps even refutes the claim which is made?" Does Dr. W. himself think so? We say emphatically that the number of festivals approved by Luther in the *Formula Missae* are *few* as compared with the scores observed by the Roman Catholic Church at that time, 1523, and even with the number, "chief" and "minor," mentioned in the Book of the United Synod. Dr. Wenner is welcome to all the *modification* and all the *refutation* he can gather out of the few sentences omitted from the *Formula Missae*, and in addition we offer him the consolation to be found in the following paragraphs from Luther (Erl. Ed. 16, p. 176) quoted without omission:

"This same Sabbath is now changed for us into Sunday, and the other days are called work-days. The Sunday is call Rest-day, or Festal-day or Holy day. Would to God that in Christendom there were no festal days (Feiertage) except Sunday. Thus much hurtful vice would not be committed. By the labor of work-days the country also would not be so poor and used up. But now we are tormented with many festal days (Feiertagen) to the destruction of soul, body and goods." And this: "That every festival be abolished, and that Sabbath alone be retained. But if there should still be a desire to observe the festivals of our lady and of the great saints, that they all be transferred to the Sabbath, or observed only in the morning at Mass, after which the whole day may be a work-day." (Erl. Ed. Vol. 21, 329). Does not Luther here "advocate an almost complete abolition of the festivals of the Church?"

2. On p. 300, Dr. W. charges that we omitted important matter from Daniel, p. 129, of our former article. We reply again by quoting the entire note. "It is scarcely necessary to say that the churches of Württemberg, Baden, Mompelgart and Strasburg, are called Luther-Calvinizing by us for no other reason, except that in *rites and ceremonies* (Italics, Daniel's) they approach a little (*aliquantulum accedant*) to the unpolished and severe simplicity of the Calvinistic discipline. In Kliefoth they are called *Die Unirenden*, by which he means exactly what we do. But I do not deny that the liturgies of this order not only differ much from the dignity and excellence of the others, but also that in these formulæ they go over almost to those liturgical laws of the Illumination period, which we place in the fifth section." As reference to our former article will show, p. 129, we quoted the passage to prove that in the judgment of Daniel, certain S. W. German liturgies differed from those of Northern Germany only in "*rites and ceremonies*," and not in *doctrine*, as Dr. Wenner had *publicly* charged. Hence the part we omitted was in no sense *material* or *important* to the point of contention between Dr. W. and ourself; and Daniel declares that Kliefoth concurs with him in judgment, although he uses another name, that is, in the judgment of Daniel and Kliefoth, these S. W. German

liturgies differ from those of Northern Germany not in *doctrine*, which is the one sole thing for which Lutherans contended as material in the sixteenth century, but only in "*rites and ceremonies*" which the Lutheran Church never regarded as material or *definitive*. Will Dr. W. contend that these S. W. German liturgies were in *doctrine* tainted with Rationalism, or that John Brentz, the father of them, was tainted with Rationalism? These are the questions material to the issue just at this point between us. Will Dr. W. answer our interrogatories by ample quotations from the liturgies in question and from the works of Brentz? Does he not know well enough that liturgical formulae *per se* have nothing to do with *doctrine*? Will he show that the liturgical formulae of the S. W. German liturgies in the sixteenth century, and the liturgical laws of Holstein in the eighteenth century, bear the relation of cause and effect? We ask these questions not for rhetorical effect, but that they may be answered by Dr. Wenner before he can claim that our omission "materially modifies, or perhaps even refutes the claims which is made," viz., that in the judgment of Daniel and Kliefoth these S. W. German liturgies and churches were different from other German Lutheran liturgies and churches only in "*rites and ceremonies*." We call upon Dr. W. to "refute" this judgment of Daniel and Kliefoth, or even "materially to modify" it by incontrovertible facts of history.

And now as these are the *only* omissions in quotation alleged by Dr. W., we ask the candid reader to judge for himself how far the full quotations either "materially modify" or "refute" any claim made in our former article.

3. On p. 301, Dr. W. finds fault with us for translating *Katholisch*, "Roman Catholic." The passage in question occurs in Alt's *Kirchenjahr*, p. 439, and is as follows: "Entstand neben dem *Lutherisch-evangelischen Kirchenjahr*, wie es zunächst im Churfürstenthum Sachsen sich gestaltet hatte, auf der einen Seite im dem *katholischen*, auf der anderen ein dem *reformirten* Cultus sich annäherndes evangelisches Kirchenjahr, indem man dort gewisse Feste und Gebräuche der katholischen Kirche als mit dem evangelischen Bekenntniss wohl verträglich beibehielt." This we translated as follows: "There arose in connection with

the Evangelical Lutheran Church year, as it took shape first in the electorate of Saxony, an Evangelical Church-year which on the one side approached the Roman Catholic, on the other, the Reformed Cultus; in that on the one side certain festivals and usages of the Roman Catholic Church were held in perfect harmony with the Evangelical Confession." We submitted the passage in question to the Rev. Dr. Hay, Professor of the German Language and Literature in the General Synod's Theological Seminary, who after careful examination gave the translation of *Katholisch* which we employed. Since Dr. W.'s criticism we have re-submitted the passage to the same high authority, who re-affirms his former judgment, declaring that "Roman Catholic" is the current meaning of the word in German theological literature, and that it is the translation required in the passage from Alt now under consideration. On the last day of December 1889, we had the honor to sit at table with Dr. Schaff, Bishop Hurst of the Methodist Church and Prof. George P. Fisher of Yale. The Bishop asked Dr. Schaff this question: "What do the Germans mean by 'Katholisch'?" Dr. Schaff replied: "'Roman Catholic' when they use it in contrast with 'Evangelisch';" to which Prof. Fischer replied: "That is the way I always translate it." The reader must now choose between the judgment of Dr. Wenner and the judgment of the illustrious scholars named above. That the word is used by Alt in contrast with *Evangelisch*, is certain not only from the context, but also from the explanation given on subsequent pages. On p. 440 he employs the heading: "A. Das lutherisch-evangelische Kirchenjahr," and gives as an illustration of "The Lutheran Evangelical Church Year" the First Wittenberg Order of 1533. On p. 443, he has the heading, "B. Das katholisirend-evangelische Kirchenjahr." Then after naming four liturgies he continues: "In denen das Bestreben, bei strengem Festhalten an dem evangelischen Bekenntniss, von den katholischen Formen des Gottesdienstes beizubehalten, was mit der Lehre der Schrift vereinbar ist, am anschaulichsten hervortritt, wird nach entschiedener Verwerfung des papistischen Messopfers den Pfarrherren und Predigern in den Städten dringend zur Pflicht gemacht, —————" This we translated as follows: "In which, with firm adherence to the

evangelical confession, stands out very manifestly the effort to retain from the Roman Catholic forms of the Divine Service, whatever is in harmony with the doctrine of the Scripture," etc., see p. 117. Can any scholar deny that Alt uses the headings given above, in contrast with each other? Can any scholar doubt that by *Katholisirend* Alt means, having the characteristics of the Roman Catholic Church? Can any scholar doubt that when he writes "von den katholischen Formen," he means forms of the Roman Catholic Church? especially since these words are used in direct contrast with "an dem evangelischen Bekenntniss." If Alt meant in this paragraph only "*catholic*," as Dr. W. would have us believe, then Dr. W. would have to conclude that "The Lutheran Evangelical Church Year," represented by the use at Wittenberg, excluded *catholic* forms, for these two Church Years stand as different species of what on p. 439, Alt calls *Das deutsch-evangelische Kirchenjahr*." If Alt means to say anything at all, he means to say that there is a class of Lutheran liturgies which holds fast to the evangelical (that is, Lutheran) confession, but retains, as he says expressly on p. 439, certain festivals and usages of the Roman Catholic Church—guise Faste und Gebräuche der katholischen Kirche; and that this is in harmony with what is repeatedly said by the German liturgical writers, viz., that there is a class of Lutheran Liturgies which is *Romanizing*, Dr. W. will not presume to deny.

But Dr. W. acts very unfairly here, and excites prejudice by changing our translation "*Roman*" into "*Romish*." We will not hand back to him the insinuation of "Jesuitical," but we ask honest treatment at his hands. The class of Lutheran liturgies which returned towards the "*catholic*" usage in the Divine Service were those of S. W. Germany. That there was an opposite class, which is called "*Romanizing*," "*strongly catholicizing*," "*papistical*," by the great German writers, because of their striking resemblance to what Alt calls the Gregorian Mass Text, we will place beyond dispute before this article closes. If Dr. Wenner's criticism of our translation has any point at all, it is in reference to this fact, which he would fain deny. We now call upon him to prove, not that such a classification does not exist, but that, contrary to the judgment of the German critics, there is no

ground for such a classification. On p. 308 Dr. W. seeks to cast discredit on our statement that the different types of Lutheran liturgies "are entirely at one in doctrine." This is a quotation from Alt, but Dr. W. finds fault because we omitted here the words "as opposed to the Papacy," but admits that we gave the *full correct* translation on the preceding page. How then did we misrepresent or misquote our authority? If there was *entire harmony in doctrine*, as "opposed to the Papacy" in these different liturgies, there must have been entire harmony in doctrine *inter se*. Had there been *entire harmony in doctrine* between the different branches of the Reformation "as opposed to the Papacy," the distinctions of Lutheran and Reformed would not exist. It was because Lutherans and Reformed were *not* "entirely at one" as over against the Papacy, but opposed the Papacy from different standpoints of *doctrine*, that we have the distinctions of to-day. We deny that the omission of the brief clause "as opposed to the Papacy" "may give a completely different color to the argument." And the full proof of this is found in the fact, as we shall hereafter show, that these S. W. German liturgies base themselves *squarely* on the special Lutheran doctrines. Besides what we shall say further on about the *entire agreement* in doctrine of the different types of Lutheran liturgies, we quote here in support of our position from Löhe, the founder in part of the Missourians and Iowans, and one of the most extreme liturgists of the century: "The Evangelical Church did not at any time suffer itself to be deprived of this principle of freedom. *They did not seek in uniformity of ceremonies, as to-day so often is done, a means of establishing unity in spirit* (Italics Löhe's). There are liturgies of the Evangelical Church which follow wholly the example of Luther in his liturgical writings, and remain conformed to the Romish Mass. Most of the liturgies of Northern and Northeastern Germany belong here. In other parts, namely, in Southern and Southwestern Germany, they departed quite from Luther, took their own course, and in ceremonies (im Formalen) proceeded in a Reformed manner, without on that account being deprived of *unity in spirit and confession* (Italics ours). For the first class of liturgies the following first table speaks, for the second, the second

table. Yea, how free the people felt themselves in connection with a decided unity in doctrine, the liturgies of the first class and the first table satisfactorily prove. The position of the Creed (Ott-Heinrich, 1556) of the Agnus (Braunsch.-Wolfenb., 1543, Erich 1542) of the Lord's Prayer, Consecration, General Confession, Exhortation and the Sanctus (Pfalzgr. Ludw. 1577), varies. The *Preface* is frequently omitted; often it is used only at festivals." *Sammlung* II., p. 30. We will not dilate on Löhe's statement that in the sixteenth century the Lutheran Church *did not seek unity in spirit in uniformity of ceremonies*; but Dr. Wenner knows well enough what a German Lutheran theologian means by "*unity in spirit and confession*" (einheit im Geiste und Bekenntniss), viz., *thorough-going harmony in doctrine and in the principles of worship*. Löhe confirms what we quoted from Alt, viz., that "those two different types of the Church-year as they embodied themselves in the Church Orders, are *entirely at one* in doctrine." We now call upon Dr. Wenner to prove by documentary evidence from the S. W. German liturgies, or by unimpeachable historical facts, that Löhe is *wrong* in saying that the liturgies of S. W. Germany were "not deprived of unity in spirit and confession" because in developing their ceremonies of worship they took an independent course somewhat after the manner of the Reformed. Let him do this before he again intimates dishonesty in translation and quotation.

4. On pp. 301-2, Dr. W. says that our former article "completely ignores the only edition of the COMMON SERVICE of which the General Synod has any official knowledge." How dare he make such a sweeping assertion? since on p. 120 of our former article we declared: "Every fact and principle established, or yet to be established in this paper, applies, and is intended to be applied equally and in exactly the same sense to that form of the COMMON SERVICE adopted by the General Synod, except in the case of the *Nunc Dimittis* and the *Benedicamus*, which it omits." On p. 119 of our former article we gave our reason for following more directly the Book of the United Synod: "It is in this form that the COMMON SERVICE represents the work of the joint committee who constructed it. It is in this form that the COMMON SERVICE as such must take its place in history." Additional rea-

sons for taking this form are the facts that in this form it is to be published by the General Council, and in this form Dr. Wenner's own Synod sought to have it adopted by the General Synod. Moreover, Dr. B. M. Schmucker has left on record the declaration, that while the General Synod's edition has a different Preface and throws out the minor festivals and has different rubrics from the Southern Book, "this difference does not at all affect the text, it greatly changes the appearance."* It is the "text" of the COMMON SERVICE that we passed under review, not its "appearance." Will Dr. W. say that, barring the *Nunc Dimittis* and the *Benedicamus*, the *texts* of the two books are so different that what may truthfully be said of the one cannot be applied to the other? If so, then why should we say *Common Service*? And what is the ground of hope for uniformity in worship? We have compared the two books part for part and "text" for "text," and, barring the *Nunc Dimittis* and the *Benedicamus* at the close of the Communion, we have not discovered one particle of difference, except in the position of the Lord's Prayer in the Communion, and that at two places the General Synod's book introduces alternative forms. Even the rubrics from beginning to end are so nearly alike that the common reader would not detect a difference. Again we ask: If the difference be so great as Dr. W. intimates why call it *common service*? Will Dr. W. now tell wherein the two books differ in "text"?

5. On p. 302 Dr. W. says that on p. 182, we "include an Absolution, which has no existence either in fact or in form." Again: How can Dr. W. say this? Did not Dr. W. write in the Harrisburg Report, p. 15, that the *Confiteor* of the COMMON SERVICE is that of Wittenberg, 1559 (Mechlenberg 1552)? Does he not know that this Wittenberg-Mechlenberg *Confiteor* contains a part under this heading: "Der Priester spricht hernach diese Absolution"? Will he say that the part which follows this heading, viz., "Der Allmächtige Barmhertzig Gott," etc., was *not* reproduced either "in fact or in form" in the COMMON SERVICE? Will he deny that the part of the *Confiteor* in the COMMON SERVICE beginning, "Almighty God our heavenly Father hath had mercy upon us," etc., is meant to be and is almost a

*See Lutheran, May 1, 1890, p. 12.

literal translation of what the Wittenberg-Mechlenberg *Confiteor* calls "Absolution"? and will he deny that this said part of the COMMON SERVICE *Confiteor* occupies the same relative place which the "Absolution" occupies in the Wittenberg-Mechlenberg *Confiteor*? We challenge reference to the original documents, which now we hold in our hand. Again: in a letter reproduced in the *Lutheran* for May 1st, 1890, Dr. Schmucker writes. "The General Synod's Book introduces after what in the Church Book is entitled the Absolution, some passages of Scripture which may be said instead of it." The Absolution of the Church Book (of the General Council) is reproduced in "fact and in form" in the COMMON SERVICE, and almost word for word, and occupies the same relative place in the Church Book which this so nearly identical form occupies in the COMMON SERVICE, that is, this part of the service in both books is *immediately* preceded by the confessional prayer and followed by the Introit, except that in the General Synod's Book as Dr. Schmucker says, are introduced "some passages of Scripture which may be said instead of it"—the absolution. In his official report to the General Council Dr. Schmucker, speaking of the slight differences between the General Council's Church Book and the COMMON SERVICE says: "The chief of these changes are in a portion of the Absolution after the Confession of sins," etc. Here Dr. S. says that there is an "Absolution" in the COMMON SERVICE. (Minutes 1887, p. 24).

Again: in Löhe's liturgy (1853) we have the same identical Wittenberg-Mechlenberg *Confiteor*. The part now under consideration begins with the following: "The minister now steps upon the altar and says the Absolution." In all these cases we appeal to the original authorities which now lie before us. Dr. W. may call it "Declaration of Grace," but in the Wittenberg-Mechlenberg *Confiteor* and in Löhe, and in the General Council's Church Book the same thing "in fact and in form" is called *Absolution*. The *thing* is there, and that *thing* is the old historical Absolution, and Dr. Schmucker rightly called it Absolution. The reader may choose between Dr. Wenner as an authority, and these great original witnesses, together with Dr. Schmucker and Löhe.

6. On p. 340 Dr. W. blames us with the omission of the *Gloria Patri* from the Brandenburg-Nuremberg liturgy given in our table on p. 183. We omitted it because we did not find it in our text; neither can Dr. W. find it there; and we decidedly object to his statement "that the *Gloria Patri* was *always* (Italics, his) used with the Introit." We know very well what Cardinal Bona declares to be the *rule*, and what a rubric directs in the Prayer Book of Edward VI., but neither of these has reference to the Lutheran liturgies. We will take the contract to show Dr. Wenner Introit after Introit in more than one Lutheran liturgy and *Kirchengesänge* of the sixteenth century, which has no more *Gloria Patri* used after it than can be found in the palm of his right hand. We speak from the testimony of our own eyes.

Moreover, we followed the example of Löhe, who in his liturgical table, found in his *Sammlung*, placed no *Gloria Patri* after the Introit in this Brandenburg-Nuremberg liturgy. Why? Evidently because he found none there, as in four other liturgies where he found it, he wrote it in his table.

On the same page also Dr. W. charges us with the omission of the response, "And with thy spirit," from the same liturgy. We omitted it because it is *not in the text*, and it is manifest from the context that it does not belong there: Alssdenn kere sich der Priester gegen dem Volck, und sprech oder singe: Dominus vobiscum, oder, Der Herr sey mit euch. Demselben folget dann eine oder mehr Collecten. "Then the Priest turns to the people and says or sings *Dominus vobiscum*, or the Lord be with you. The same (Demselden) is followed by one or more collects." The same what? The same *Dominus vobiscum*. The text neither contains nor intimates one word of response. Not for all the wealth of New York, would we have imitated the example of "enrichment" so illustriously set by Dr. Wenner in "filling up the details" of the COMMON SERVICE. We have no desire to be wise above that which is written, nor will we interpolate our authorities or make them bear false witness.

7. On p. 306, Dr. W. wants to know our authority for calling the "German Mass more evangelical than the *Formula Missae*."

Here again Dr. W. has not been quite fair in his representation. We said "simpler and more evangelical." We give our reason mainly in language of others: Alt (*Christ. Cult.* p. 243) says: "The *Formula Missae* clearly indicates how far the Papal order of the Mass may be used *for a time* (Italics, Krauth's) in an evangelical Divine Service. This was demonstrated by the German Mass published three years later (1526), which is less dependent upon the Papal Ritual, is distinguished by greater simplicity, and brings forward the proper character of a Divine Service ordered according to evangelical Lutheran principles." Here this great liturgical authority declares the German Mass to be characterized by *greater simplicity*, and that it exhibits "*the proper character*" of a divine service "ordered according to evangelical Lutheran principles." He thus sets it in contrast with the *Formula Missae*. Köstlin says: "The *Formula Missae* gives a picture of the chief service as it appears, when only the *absolutely objectionable* (Italics, ours) has been excluded, but everything else acquiesced in." (*Geschichte des Christ. Gottesdienstes*, p. 171). Again: "Yet more simply does the chief service articulate itself according to the German Mass," (p. 174). The idea of these German critics is that the German Mass, as compared with the *Formula Missae*, is less dependent on the Roman Mass Ritual and returns more fully towards the simplicity of the Gospel. In this sense it is "simpler and more evangelical" than the *Formula Missae*. Will Dr. Wenner deny the difference, and hence the basis for our distinction? We maintain that a service is evangelical in proportion as it throws off unnecessary ceremonies and returns towards the simplicity of the Gospel.

8. On p. 316 Dr. W. objects to our saying that the COMMON SERVICE has taken as its *primary* title, "THE ORDER OF MORNING SERVICE," "which," he says, "is not the case, readers will examine for themselves, it is: MORNING SERVICE, OR THE COMMUNION." We reaffirm our former statement. In the General Synod's edition with music we read in plain English on p. 1: "THE ORDER OF MORNING SERVICE, OR THE COMMUNION. We called the first clause *primary*, because it stands *first* on the page, and because, since in this country the communion is celebrated only from four to six times a year, THE ORDER OF MORNING

SERVICE will be considered *primary* in importance. Moreover, in the Harrisburg Report (p. 18), written by Dr. Wenner's own hand, we read in large capitals as the one *sole* and *ONLY* title: "THE ORDER OF MORNING SERVICE." The words "OR THE COMMUNION," *absolutely do not appear in any form or in any place.* The Communion is made as *inconspicuous* as possible; even the word "communion" is printed (three times) in small type and in *parenthesis.* Hence we re-affirm that the *primary* title in the "COMMON SERVICE with music, and as written in the Harrisburg Report by Dr. W. himself is "THE ORDER OF MORNING SERVICE." It was in this sense that we said the COMMON SERVICE had abandoned the "ideal principle" of the liturgies on which it professes to have been modeled, and had gone over to the ranks of the S. W. German liturgies (pp. 131-2 of former article), viz., it does not *demand* that the communion shall be celebrated every Lord's day, but relatively throws it into the back-ground. If Dr. W. had any other conception at Harrisburg why did he write as the *only* title of the COMMON SERVICE: "THE ORDER OF MORNING SERVICE"? Did he not then and there think that the COMMON SERVICE would be used more frequently as a *morning service* than as a Communion?

This now leads us into a digression. We said in our former article (p. 132), "The *title* of all that class of services from which the COMMON SERVICE professes to have been taken, is 'THE ORDER OF THE MASS; OR THE COMMUNION.'" Nothing can be clearer than this, viz., that the service here presented is of the order of the regular historical communion service. The very names prove this: *Formula Missae, Deutsche Messe, Ordnung der Messe, Communio.* It is *out and out* from *beginning to end* the order prepared for the celebration of the Lord's Supper, and called in modern German, *Hauptgottesdienst.* In not a solitary instance have we discovered the title: "THE ORDER OF MORNING SERVICE," or anything that even points in that way. But, as Kliefoth says, those who constructed these liturgies foresaw cases when there may be no communicants, and ordered a service under the title: "*When there are no communicants,*" which in some cases makes important modifications. We now seek to

bring out this fact into greater prominence. The great Brandenburg-Nuremberg (1533) has the following order when there are no communicants: "At the beginning shall be sung one, or two or three Psalms, according as they are long or short, especially on Sunday shall the Athanasian Creed be sung instead of the last Psalm. Then an antiphon from Holy Scripture; then shall be read a chapter from the Epistles of Paul or of the other apostles. After the chapter a German or Latin hymn, brief and in accord with God's word. Then a chapter out of the Gospel. After the Gospel the *Te Deum Laudamus*, or a good hymn *de tempore* which is in harmony with Holy Scripture. Then shall be used three German collects or common prayers, the first of which petitions for the pure word of God, the second for good worldly government, the third the minister may use according to the circumstances of the time, as he may see fit or as he may be directed. And to such common prayer the people shall be diligently exhorted in sermons, by showing how mighty before God is the united prayer of believers, that they may attend to it, and thus in heart pray and say, Amen. Finally the close shall be with the Benedicamus and the German benediction as in the Lord's Supper." This Brandenburg-Nuremberg liturgy and the one that next follows, viz., the Saxon (1539) are declared by Dr. Krauth to be "the most influential and widely used of the Lutheran liturgies of the sixteenth century." (*Mercersburg Review*, 1869, p. 603, 606). The Saxon (1539), after giving the order for communion in villages, proceeds thus: "But when there are no communicants, let a Psalm or two, or sometimes a spiritual hymn be sung. Then let the pastor read a lesson from the Gospel in German to the people. After reading, sing the creed and preach. At the close of the sermon, sing a Psalm again or a spiritual hymn and close with a collect and the benediction." In order that Dr. Wenner might not again see *stars*, and charge us with omissions, we have translated these directions *in solido*, and with slavish literalness. The reader may compare them with "THE ORDER OF MORNING SERVICE" in the COMMON SERVICE, and make his own comments. We present the following in full outline, naming every part given: Pomeranian (1542): Psalm, Collect, Epistle, Psalm, Creed, Sermon, Exhortation to

Prayer, Litany, Collect, Benediction. The Swabian Hall has Introit, Kyrie, Collect, Gradual or Sequence, Gospel, Nicene Creed, Sermon, Prayer, Hymn, Benediction. The Great Württemberg (1553), the typical S. W. German liturgy, has a Latin Introit or German Hymn, Sermon, Psalm or Hymn. These examples with many others that could be adduced show that the fathers of the sixteenth century felt that there was a certain incongruity in rendering the full communion service (we mean the part before the Sermon) when there was no communion. That some of the most influential and important liturgies of the century *ordered* an abridgment of the service is simply a matter of indisputable record. And we cannot refrain at this point from quoting the shrewd observation of Köstlin (p. 173): "With a liturgical delicacy that puts to shame our modern liturgical reconstructionists, Luther is sensible of the impropriety of the formal inclosing of the whole worship in the Eucharist, as first of all the Roman Catholic conception of the liturgy caused it to be done. Is it not a fact that the welding together of the preaching service and of the Holy Supper is the crux of our liturgists?"

9. On p. 329, Dr. W. wants to know why we counted the Brandenburg-Nuremberg, the Palatinate (1557) and the Pfalz-Neuberg among the S. W. German liturgies. We did not class the Brandenburg-Nuremberg among the S. W. German liturgies, nor did we ever think of so classing it. We know it is based on the *Formula Missae*, as Köstlin says. We gave, in the following words, our reason for placing the Pfalz-Neuberg where we did: "It is referred to here chiefly because it is a witness of the pure Lutheranism of the country in which it was used." Dr. W. knows well enough, as the context will clearly show, that we mentioned it for *doctrinal* reasons. We anticipated that Dr. W. would claim (p. 145 former article) the Palatinate as one of the "pure liturgies." But it omits the Preface with its preceding Salutation and Sursum Corda—a characteristic of the S. W. German liturgies,—orders the "Communion to be held once a month, or every two weeks, or so often as there are communicants present"—another characteristic of the S. W. German liturgies—and as Richter declares, celebrates the communion according to the Württemberg (*die Handlung der Communio der*

Württemberg), which is the typical S. W. German liturgy. These were some of the reasons, besides its avowed adherence to the Lutheran confessions, which induced us to place it in our list of S. W. German liturgies. With the limitation given above, viz., in the parts affecting the Communion proper, we are perfectly willing that Dr. W. shall class the Palatinate with the North German type of liturgies, since in the part preceding the sermon it is taken from the Mecklenberg; but we deny that the "order" after the sermon is "substantially" that of the COMMON SERVICE, unless Dr. W. means to give a very wide range to the word "substantially," and to make it include the communion act of the Württemberg, in which case he in so far recognizes the latter as a "pure liturgy."

10. On p. 330, Dr. W. objects to our connecting the S. W. German liturgies in any way with Luther's German Mass (see former article pp. 134, 148), and says: "Proof of this has not been offered, and there is absolutely no ground for such a statement. *Just the reverse is true.*" (Italics, his). Here are our authorities for this statement: Alt says: "In the liturgies of the Churches of Lutheran countries, one or the other of Luther's two orders was taken as the basis—the *Formula Missae*, where there was the greater attachment (*Anhänglichkeit*) to the Papal Ritual; the German Mass, where there was the greater independence." (*Christ. Cultus*, p. 243). Alt states two things here, (a), that there is a class of Lutheran liturgies based on the *Formula Missae*, (b), that there is a class based on the German Mass. The former class undoubtedly is that of Northern and Central Germany. Dr. W. will not deny that this is what Alt means. Hence there is left no alternative but to conclude that by the second class Alt at least in some sense refers to the liturgies of S. W. Germany. For in the place from which we quote he makes only these two general classes. In his Liturgical tables Harnack says of the S. W. German liturgies "Partly in connection with Luther's German Mass" (*Theil im Anschluss an L. Deutsche Messe*). Funk (*Kirchen-ordnung*, Preface, p. v.) divides the Lutheran liturgies into three principal classes (*Hauptklassen*) and says of the third class: "Those in which Church matters began to be arranged precisely according to the principles of the

New Testament, and in which Luther's directions [he has just referred to the German Mass] were indeed regarded or used as types, but upon which, Church matters were not exclusively founded." These are our authorities for the use which we made of the German Mass in relation to the S. W. German liturgies. We leave the reader to decide between the authority of these great German liturgical scholars and the authority of Dr. Wenner. Our general position on the origin of the S. W. German liturgies, which we now re-affirm, is found on p. 134 of our former article, where we say that John Brentz, through Luther's German Mass, is the father of the S. W. German liturgies, by which we mean that Brentz followed the example of Luther in simplicity and in wide departure from the Mass Ritual; and that his course was taken in entire independence of Zwingli and Calvin we showed in the former article on p. 134. Nor has Dr. W. seen fit to attack the facts there presented. Hence we re-affirm: "It is *historically certain* that the *Reformed* could have exerted no influence in laying the *foundation* of the liturgies of South Germany. In their characteristics of brevity and simplicity they are *unquestionably Lutheran*, and have as their prime models Luther's German Mass, and the Swabian-Hall of 1526, 1543, and the Württemberg of 1553. * * But that the South German Churches were *subsequently* influenced in *rites and ceremonies* by the Reformed cannot be denied," pp. 134-5.*

But when on p. 330, Dr. W. strives to make the impression that the German Mass was the basis of "the pure liturgies" to the *exclusion of the Formula Missae* he again throws himself against the great German writers. We have already seen what Alt says. Harnack says expressly of the liturgies of Northern, Eastern and Central Germany in contradistinction to those of S. W. Germany, "*After Luther's Formula Missae*" (Nach Luther's Formul. Missae) and does not even mention in this connection

*A liturgy which took its form of announcing the Epistle and Gospel from the Book of Common Prayer, and its Collects so largely from the Book of Edward VI. without retranslation, and, departing from the historical Lutheran order, Calvinistically included a *Nunc Dimittis* in its Communion Service, does not seem to have stood in mortal dread of Reformed "*rites and ceremonies*."

the German Mass. Köstlin, p. 176 says: "The Kirchenordnungen of Northern and Middle Germany follow in general the type (Vorbild) of the Latin Mass." In the *Lutheran* for May 14, 1885, Dr. Schmucker writes that there is an almost exact agreement between the *Formula Missae* and the Church Book of the General Council, which, he claims, is founded on "the pure liturgies," and which he declared before the General Council, "does not differ noticeably" from the COMMON SERVICE, (former article p. 180, n.). Dr. Schmucker further says: "Luther's suggestions in his German Mass were generally rejected," that is, as the context shows, by the liturgies of Northern Germany. We now leave the reader to decide between Alt, Harnack, Köstlin and Schmucker as authorities, and Dr. Wenner as an authority.

Dr. Wenner has found other faults, but they are so small, so much of the nature of quibbles, and pertain so little to the real issues before us, that we pass them by in silence in order to hasten to more important matters.

THE CONSENSUS.

Dr. W. is considerably exercised over the statement made in our former article on p. 165: "The common consent of the pure liturgies of the sixteenth century is a *pure* American figment. The liturgical practice of the Lutheran Church in Germany in the sixteenth century, exhibits the greatest variety, and every country and town was not only accorded the right, but was expected to order its own service." Dr. Wenner tries to make the word *consensus* mean the same as type. But does he not know that the Latin word *consensus*, according to Harper's Latin Dictionary, means, *agreement, accordance, unanimity, concord*? Does he not know that Worcester defines Type as "That by which something is represented; the cat is the type of the genus *felis*?" Did he ever observe *agreement, accordance, unanimity, concord* between lions, tigers, cats? all of which belong to the genus *felis*. Does he not know that in natural history there are many varieties under each type? Does he not know that Roman Catholicism is a type of Christianity with varieties? and that Protestantism is another type with varieties? We readily concede, and again and again declared in our former

article that there are *types* of Lutheran liturgies, but we did deny and we do now deny that there is a *consensus* of Lutheran liturgies, or that any formal or symbolical action of the Lutheran Church ever established a *consensus* of Lutheran liturgies, or even suggested a uniform liturgy for the whole Lutheran Church, or declared any type of Lutheran liturgy the "legitimate" type; nor have we found a solitary German liturgical writer who applies the word *consensus* to the Lutheran liturgies. They use the word *types*, as for instance Kliefoth, who speaks of "the proper type," but shows with great particularity the almost multitudinous variations (see pp. 145-162 in former article). Köstlin, p. 175, after presenting Luther's two liturgies, says: "With these plans Luther, under the maintenance, as a principle, of the full freedom of the individual churches, gave the *types* (Italics, ours) according to which the various orders of worship regulated the chief service." He then divides the Lutheran liturgies into three classes, (a) "the very conservative," (b) those which follow in general the *Formula Missae*, (c) those of S. W. Germany.

Dr. W. makes light of our "*anonymous*" authorities. The permission kindly granted to quote from certain letters, carried with it the permission to use the names of the writers. The St. Louis Professor is Rev. M. Günther, author of "*Populäre Symbolik*," who writes: "In the first place I have to say in general that in the Lutheran Church, with reference to liturgy, there is no such thing as *Consensus*. *Consensus* is demanded in reference to doctrine. Luther did not enjoin it, nor did he set up a uniform liturgy for the whole Lutheran Church. In all unity of spirit, each country, yea, almost every city had its own order." The other German Professor is Rev. F. Lutz, author of the *Hand-Abende* of the Iowa Synod, who writes: "*Consensus* I dare not say, for there was none." These opinions we now support by the testimony of scholars whose works we had not seen when we wrote our former article: Fuhrman (*Handwörterbuch*, Vol. 2, p. 563) says: "When the Reformation had made some progress, Luther and other evangelical teachers elsewhere, as representatives of their congregations, drew up a written form of divine service, and also gave directions how clergymen and laymen

might properly and honestly conduct themselves in ecclesiastical, and also, in part, in civil matters, and how church discipline might be suitably administered. This was considered as a *voluntary agreement* (freies Uebereinkommen), but not as an imposed law (aufgedrungenes Gesetz).* Hence it was left to almost every congregation freely to make its own regulations" (Daher ward fast jeder Gemeinde ueberlassen, eine freie Einrichtung) (*Italics, ours*). Funk (*Kirchenordnung der Ev. Luth. Kirche Deutschlands in ihrem ersten Jahrhundert*, Preface, pp. v, vi) says: "United by the power of a living faith into a harmonious and most intelligent piety, confessors of the pure Gospel gathered themselves around the preaching and teaching of the Reformers and their associates just as around the Apostles; and in order that their posterity might not again go astray, teachers and overseers assembled and devised regulations and arrangements, that hence-forward the Gospel might be taught truly and purely, and that thereby holy living might be awakened in Christendom. These regulations, on the one hand, in contrast with the standing laws of the Romish Church, were to promote the free influence of the Gospel upon the mind; but on the other hand also they were to prevent disorder and confusion. In themselves they were not to be regarded as edifying and quickening, but only as a means for the promotion of the Gospel, and therefore also not to be imposed as *necessary laws*, but to be produced as a *voluntary agreement*, not set up as a finished and obligatory work for all times and places, but *much rather composed and altered according to the religious circumstances of each place*. Thus each congregation possessed the liberty of making her own regulations, and every such Order was allowed, which retained the Gospel unimpaired and in vital activity as the essence and central point of the Church. Finally, in the voluntary arrangement, room was given to spontaneous development, in so far, namely, as out of the increasing knowledge of the Gospel, also spiritualization and

*In her original constitution, signed, Oct. 24, 1820, our General Synod declared: "No General Synod can be allowed to possess, or arrogate unto itself, 'the power of *prescribing* among us *uniform ceremonies of religion* for every part of the Church.'" (*Italics, those of the document*). For even stronger language see Constitution in Minutes, 1866, p. 60.

simplification of church forms must necessarily proceed. (Italics, ours).

"In this manner the Protestant church-orders and liturgies came into existence. From this is explicable their great *number*, as well as their mutual *resemblance* and *difference*. With respect to their *difference*, they may be classed under three heads: 1. Those in which indeed the evangelical doctrine is recognized and its distinct proclamation determined, but in which church regulations (Einrichtungen) in *closest agreement* with the *Papistical* were retained" (in höchster Aehnlichkeit mit den päpstlichen beibehalten sind). These have set up proper ideas about evangelical church regulations, but did not carry them out. 2. Those in which the practical directions of Luther were followed. This is especially the case with the liturgies into which his order of worship of 1526 and his other forms were either incorporated, or if perchance there were cases of leaning to the Papal Ritual, were yet used as a basis. Finally, 3. Those in which church matters began to be arranged in close accord with the principles of the New Testament, and in which therefore Luther's directions were indeed regarded or used as types but upon which, church matters were not exclusively founded. The difference characterizing the two latter classes might also be indicated thus: The one kind *tolerated* much yet that was not directly opposed to the New Testament, while the other began to introduce that alone which was in strict harmony with the New Testament." (Italics, ours). Köstlin in the opening sentence of his discussion of the Lutheran liturgies, says: "The church rituals, liturgies and cantionales of the different territorial churches of the Lutheran Confession form the most important source of knowledge of the circumstances relating to the divine worship of the Evangelical Lutheran Church. Their great diversity (die grosse Mannigfaltigkeit) stands in marked contrast to the unity of the Ordo Romanus; in fact, without detracting from unity in principle the *very great diversity* (die grösste Mannigfaltigkeit) in the formation and articulation of the form of divine worship shows that upon evangelical ground, the latter is of secondary importance, and the main stress is laid upon the *principle*" (Italics, ours) p. 152. Backed by these weighty authori-

ties we are prepared to re-affirm the utterance of our former article found on p. 165, n. There were at least three distinct types of Lutheran liturgies of the sixteenth century, but as Köstlin says there was the *greatest diversity* in the structure and articulation of the form of divine worship. There was unity in *principle*, and that unity was as distinctly maintained and preserved in the simpler form as in the more elaborate. What is this principle? Köstlin has stated it: "1. Objectively, the use and administration of the means of grace by the word and sacraments, because these *alone* are the instruments of grace, or of the Holy Spirit who applies the grace (the Roman Catholic Church stamps the whole liturgy as sacrament); for the Holy Spirit 'gives no one such faith or his gift without a preceding sermon or oral word from the Gospel of Christ, but through and with such oral word works and creates faith how and in whom he will.'" "2. Subjectively, the appropriation on the part of the congregation by means of faith and prayer, because only through these originates worship in spirit and truth," p. 156. Will Dr. Wenner show how these fundamental principles of the Lutheran worship can be better conserved by an elaborate liturgy than by a simpler one? Will he show that by confessional statement or ecclesiastical enactment the Lutheran Church of the sixteenth century ever expressed itself in favor of an elaborate liturgy as against a simpler one, or ever sought to establish *consensus* in liturgy? Will he show that from the standpoint of the sixteenth century a Lutheran liturgy must *necessarily* connect itself in the order and succession of parts with the Mediæval Mass? Will he show that Lutherans of Northern Germany ever charged that the Lutherans of S. W. Germany did not have the right kind of a liturgy? These questions are fundamental. Will Dr. Wenner answer them *seriatim* and formally? But Dr. W. charges on p. 336 that we "have mistaken the meaning of the word *consensus*." Not at all. On p. 165 of our former article we gave a definition of *consensus* which Dr. W. did not impeach: "Now 'the common consent' would require that only those parts should be taken which are *common* to these liturgies, for that is the only rational and allowable meaning of the phrase in theological terminology, and it is the only way in

which the phrase would be tolerated in Symbolics." Will Dr. W. presume to say that the rule applied in this way will produce the COMMON SERVICE? He *knows it will not*. Hence how can he honestly say that the COMMON SERVICE is "the common consent" of the pure liturgies of the sixteenth century? But he charges, p. 337, that we "overlook the fact to which attention has been called before, *that every disputed point* is to be decided by the consent' &c." Now we *know* that the responses to the reading of the gospel were *disputed* points, that the Offertory was a *disputed* point, and that the place of the Lord's Prayer in the Communion was a *disputed* point. Were these points "decided by the common consent," "the Court of Appeals," as Dr. W. writes, p. 311? Will Dr. Wenner tell us? We say emphatically that "the common consent" will *not* produce the COMMON SERVICE. Hence we reaffirm the declaration found on p. 175 of the former article: "The Church which endorses and adopts it as exhibiting 'the common consent of the pure Lutheran liturgies of the sixteenth century, endorses and adopts a HISTORICAL MISNOMER.'"

THE LITURGIES OF S. W. GERMANY.

In his discussion of the S. W. German liturgies, Dr. Wenner has *completely changed front*. At Allegheny last June he told us that the S. W. German liturgies were excluded from "the common consent" because they were "tainted with Zwinglian and Calvinistic notions of the Lord's Supper." To a learned Professor in the General Synod's Theological Seminary, who *officially* asked him, in the presence of others, what the word "pure" meant in this connection, Dr. Wenner answered, "*Doctrine*."* Before the General Synod, with Harnack's tables in hand, he *publicly* charged that the churches and liturgies of S. W. Germany were *doctrinally* corrupted by contact with Zwinglianism and Calvin-

*In our former article (p. 128) the statement is made. "Other members of the joint committee on COMMON SERVICE have reported to the writer hereof that representations about the South German liturgies created in their minds the impression that said liturgies were *impure in doctrine*." Since reading this statement said members have reaffirmed this impression, one of them with the addition, "When they put doctrine at us they stopped our mouths."

ism; and if his memory fails him at this point, and about the nature of his allegations, there are numerous scholarly gentlemen who will take pleasure in refreshing it. But now he and his authorities *concede that they are Lutheran in doctrine*. It is gratifying, indeed, to see that Dr. W. has now substantially conceded that the S. W. German liturgies could not be excluded from the "common consent," on the ground of *doctrinal* impurity. Though at Allegheny he gave this as the main reason for their rejection, and emphatically asserted it as fully justifying the Committee's course, *not a word* of allegation of such *doctrinal* unsoundness appears in his "Answer to 'The Liturgical Question.'" This is a *large surrender* on his part. But the reason is evident. The fact that these S. W. German liturgies are sound on the Lutheran doctrine of the Lord's Supper and in all other Lutheran doctrines, is clearly *demonstrable*, and therefore *undeniable*. Had he been able to sustain his old charge against them he would undoubtedly have done so; for he confesses that the exclusion of these liturgies from "the common consent," if unjustly made by the Committee, would be a most serious thing, and would go far to vitiate their work. He says: "If his [our] judgment is correct a grievous mistake has been made by the Committee, and the Church has been woefully misled by those whom she thought she could trust. Her only course will be to retrace her steps and under abler guidance reconstruct the Service along lines which the rejected liturgies will help to define," p. 315. Now the one only judgment which we passed on the character of these S. W. German liturgies is that in *doctrine* they are *thoroughly* and *soundly* Lutheran. This we showed by ample quotations from the liturgies themselves, by a declaration of Dr. Horn in regard to the four liturgies of John Brentz: "Lutheran doctrine insisted on" (p. 146 former Article), and now by the testimony of Löhe who declares that the Lutherans of S. W. Germany were "not deprived of unity in spirit and Confession," (see above). This, we repeat, is the sum total of the judgment we passed on the character of the S. W. German liturgies, unless it be that our declaration that they are *simpler*, be called a *judgment*, wherein we agree with Kliefoth, who says "they are fairly

well characterized by calling them an abbreviation of the full Lutheran Service" (p. 129, former Article).

But Dr. W. and his authorities have now *conceded* that our "judgment" is correct, viz., that these S. W. German liturgies are *doctrinally* sound, that is, that they contain the Lutheran doctrine. *Ergo* upon his own concessions and principles of argumentation.

The doctrinal character of these S. W. German liturgies being established and *conceded*, we would think that Dr. W. would abandon the field at this point. But he does not. Finding the reason on which he alleged that these simpler liturgies were excluded, invalid, null and void, and good for nothing, he brings forward another and new ground on which these simpler liturgies, he thinks, may be excluded. Silenced about their doctrinal character, he arraigns them as worthy of exclusion, *because they violate the Lutheran principle of worship*. But we shall see that this new reason has not a bit more validity and justness in it than the one that has passed into silence. There was nothing in the reason long harped upon. *There is less than nothing in this new one.*

What now is the Lutheran principle of worship, from which it is alleged the S. W. German liturgies departed? It is the well known principle stated above by Köstlin—which we heartily endorse and strive daily to inculcate—that the order of Service should be constructed on the true idea of the gospel that there are two parts in the church's worship, viz., the *sacramental*, consisting of the word and the sacrament, that is, the objective means of grace, or the means through which God offers his divine gifts to us; and the *sacrificial*, that is, the offering of faith, love, thanksgiving, confession, prayer, and praise—these of course not *propitiatory*, but spiritual sacrifices of homage, self-surrender and devotion, "for with such sacrifices God is well pleased." The Lutheran Church has emphasized this distinction between the *sacramental* and the *sacrificial*, so as to give, on the one hand, the fundamental place and the prominence to the means of grace, (the word and sacraments, "The preaching of the word was made the central point of the whole public service," Kurtz, Ch. Hist. II. p. 364), in and through which God

comes to us and bestows his divine gifts upon us; and on the other hand, so as to provide also a proper place for the true Christian feelings, sentiments, and life, which must respond to and manifest the divine grace bestowed.

Now on this general conception the Lutheran Church has arranged her orders of worship. But in what way did these simpler S. W. German liturgies violate or depart from these fundamental Lutheran principles? Dr. Wenner has failed to inform us, and we recall again that Löhe declares that these simpler liturgies "did not lose unity in spirit and confession." We must declare that at this point Dr. W. has *utterly broken down*. In the account he gives of these simpler liturgies, the reader looks in vain for any showing of any features in conflict with the Lutheran principles of worship. Did not the churches which used these simpler liturgies hold and preach purely the gospel according to the Lutheran faith? Did they not hold the same sacraments and administer them rightly according to the conception of the Augsburg Confession and the Apology? Did they not insist on faith as necessary to an appropriation of the divine gifts conveyed and offered by the word and sacraments? Did they allow no place for the exercise of the Christian feelings in prayer, praise and thanksgiving? Will Dr. Wenner show that they did none of these things? Or did their violation of the Lutheran principle consist in their allowing a forenoon service to be held sometimes without the Lord's Supper? If this be his idea, then some of the accepted liturgies of Northern Germany ought also to have been rejected, for they also, as shown above, provided services "when there were no communicants present." And more, as already stated, the COMMON SERVICE itself is un-Lutheran on the same account. The truth is, the entire Lutheran Church refuses to acknowledge that a Sunday forenoon service is un-Lutheran because it does not contain the Communion. Is the *sacramental* element absent from Lutheran worship when the word is there, under which the Supper itself, when administered, is a "visible word?" Is the *sacrificial* element *absent* when the Holy Ghost through the word stirs the spirit of prayer, praise and thanksgiving? Or was it in the order of their parts that the rejected liturgies broke with the

Lutheran principle? Without expressly saying so, Dr. W. seems to find here the alleged impurity; for he points out that in the Swabian Hall the Sermon is made to follow the Communion. But as both the Sermon and the Lord's Supper belong to the sacramental portion, the one the spoken, the other the "visible word," wherein is the violation of the Lutheran principle? Was not the *sacramental* element present in its full contingent of Word and Sacrament? Dr. W. says further of the Swabian Hall: "It omits the reading of the Epistle, the Preface is omitted, the Sanctus is sung during the distribution. [But Luther's German Mass omits the *Gloria Patri*, the *Gloria in Excelsis*, the Preface, and has the Sanctus sung during distribution. The great Brandenburg-Nuremberg omits the Preface, and the "standard" Lüneburg and Calenberg have the Sanctus sung during the distribution. The Saxon Visitation Articles of 1533, called by Dr. Schmucker "an order of great weight," omits the Kyrie and the Preface, and has the Sanctus sung during the distribution. Are these liturgies and others like them which depart from the "historical" order, impure?

Of the North German Liturgies Dr. Schmucker writes: "Many of them direct that the Prefaction may be omitted, and that the Sanctus and Agnus be sung during distribution instead of before it," (*Lutheran*, May 14, 1885). And Löhe says: "The position of the Creed, the Agnus, the Lord's Prayer, the General Confession, the Exhortation, the Sanctus, varies. The Preface often disappears, and often it is used only on festal occasions," (*Sammlung* II., 30). Not much "consensus," but a good deal of impurity, from the standpoint of Dr. W.]. The Creed is said twice," *which is the case also in some "standard" liturgies of Northern Germany*. "These," says Dr. Wenner, "are some of the reasons why this liturgy (the Swabian Hall) cannot be called pure Lutheran." Well, this is amazing! What a wonderful thing the "historical" order is, and what an horrible sin Luther committed when he wrote his German Mass! Now we understand (thanks be to Dr. Wenner) as never before, why the Papists were so furiously angry at Luther. Why, forsooth, when he reformed the Mass he violated the historical order! By the very

first stroke of his pen he cut off the *Confiteor*; by the second, he blotted out the *Gloria Patri* and the *Gloria in Excelsis*; by a third, he obliterated the Preface; by a fourth he wrote the Sanctus in the wrong place, and by a strange perverseness of feeling or "lack of liturgical taste" he failed to make it write a single salutation or response. Poor Brother Martin! We wonder now more than ever that he escaped the fate of John Huss.

But will Dr. W. show in these things omitted from the Swabian Hall by Brentz, or from the German Mass by Luther, a violation of the Lutheran principle? Show it on a basis on which he can consistently, considering the many things he has told us are optional, maintain the true Lutheran character of the COMMON SERVICE? Would Dr. W. for one moment put the essence of the Lutheran principle in the trivial matters of slight variation or omission in the things he alleges against the Swabian Hall—and that too in the face of the Augsburg Confession, and of the statements of the Northern German liturgies, that uniformity of ceremonies is not necessary to the unity of the Church—either of the universal or of the particular Church—and in the face too of the ridicule he (p. 316) seeks to direct against us by saying: "To his mind the only difference between the two forms of worship (Lutheran and Reformed) consisted in the frequency with which the Lord's Supper was administered, whether the Sermon was on the Gospel for the day, or was a communion Sermon, whether others also who had not participated in the *Beichte*, were invited to commune or not, and above all whether there was 'brevity and simplicity' "? Well, if it would be ridiculous for us to *imagine* the distinctive Lutheran principle to consist in these things, is it any less ridiculous in Dr. Wenner to use an argument that *assumes* it to consist in these things?

Again: In describing the changes by which the Great Würtemberg (1553) was made more Lutheran than the Little one (1536), he makes them to consist in restoring Private Confession and Absolution, in recommending Church song, in prescribing the *ministerial gown*, in making the Church year more complete, and in putting the Pericopes in their place.

Will Dr. Wenner publish to the world that the Lutheran principle of worship consists in Private Confession and Absolution,

in the use of the ministerial gown and in conformity to the Pericope System? Will he do this? Or will he say that the essence of the Lutheran principle is in any way dependent upon the additions which he was so largely instrumental in insinuating into THE ORDER OF MORNING SERVICE as he wrote it in the Harrisburg Report?

What now is the conclusion to which Dr. Wenner forces us? Why simply this, that he has *utterly failed* to show any *rational* ground for the exclusion of these briefer and simpler liturgies. That they are *doctrinally* pure he has not *presumed* to deny. That they have violated the Lutheran principle of worship, he has *utterly failed* to show. That they differ from those of Northern and Central Germany only in "*rites and ceremonies*," his whole argument proves. When and where did the Lutheran Church in her confessions and in any of her public and formal deliverance lay fundamental stress on "*rites and ceremonies*"? Was Dr. Krauth in error when he wrote: "At the time of the hottest controversies between the Lutheran and the Reformed Churches, when the differences were magnified on both sides to the last degree, it was never pretended by either party that there was any diversity in regard to the principles of public worship involved in the discussion. The Reformed and the Lutheran Churches were a unit as to every *principle* of worship which now divides the German Reformed Church. The history of the Churches demonstrates that it was conceded on both sides, that if there were doctrinal harmony, the questions of public worship would settle themselves. Both Communions hold that the Church of each country has the right *pro re rata*, to change and order all matters of worship not fixed by God's word, as her best interests, may in each case, demand"? (Former article, p. 135).

But in order to bring disparagement on the S. W. German liturgies, Dr. W. pursues them in their authors. He declares that Brentz "sided with the radicals in questions of externals." Was he ever so radical as Luther, who, Löhe says, "held freedom above everything; reckoned all ceremonies as *adiaphora*," (*Sammlung*, II., p. 29); and who even so late as 1545 wrote to George of Anhalt: "I am hostile to ceremonies even when nec-

essary. I am an enemy to them when not necessary. Not only the papal experience, but the example of the ancient church, burns and has burned me. It is easy for ceremonies to become laws. But when laws are established, there are snares of consciences, and doctrine is obscured and crushed out. Presently, if posterity be cold and ignorant, they quarrel more over ceremonies than about mortifying the flesh." (De Wette, VI., p. 379). Did Brentz ever propose a service so radically simple as that which Luther called "the proper evangelical order"—"Prayer, Reading, Baptism, receiving the sacrament and doing other Christian duties"? (See former article p. 112). In 1526 Brentz did exactly what Luther had done only a little earlier. He reformed the order of worship and adapted it to the circumstances of his Church, and of this Order Richter says: "It remains in the highest degree memorable as the first comprehensive Reformation writing of a man whose name is mentioned with such high honor in the reformation of the South German Churches." (Vol. I., 40). We showed in our former article that it is impossible to conclude that Brentz was influenced in the preparation of this Order either by Zwingli or by Calvin, p. 134. According to Dr. Horn he was influenced by Blaurer in the Würtemberg of 1536 only to the extent of the chorrock and the number of wafers that should be consecrated. (Former article p. 139). But Dr. Horn himself declares that these were restored by Brentz in the Great Würtemberg of 1553, and Köstlin says expressly that the Great Würtemberg "corrected the Little one influenced by Blaurer, into a Lutheran one," p. 177. If Romanism, Zwinglianism and Calvinism had a determined foe in the sixteenth century, that foe was John Brentz.* (See former article p. 136). Dr. Wenner admits that Schnepf was a Lutheran, but says that he had "to yield a little" in his committee. Well, that is what Dr. W. had to do in his com-

*When Drs. Wenner and Horn intimate that Brentz must be judged rather from the standpoint of the Brandenburg-Nuremberg, we meet them by Brentz's criticism of the Palatinate (1557), that it was *too long*. *Corp Ref.* VIII., 938. His whole history shows that he was inclined to brevity and simplicity in ceremonies of worship. Is it not suggestive at least that we should find the briefer liturgies in the earlier Wittenberg use and in Saxony and Würtemberg, which may be called the original homes of the purest and strongest Lutheranism?

mittee, but did either he or Schnepf yield in doctrine and in the Lutheran principle of worship? He calls Blaurer a Reformed theologian. Yes, Reformed exactly in the sense in which Dr. Wenner is a Reformed theologian—for both were educated among the Reformed. Blaurer declared that he believed and taught according to the Augsburg Confession and the Apology. Dr. Wenner has done no more. We have no more reason to suspect the sincerity of the one than of the other.

In order to support his charge of "tainted man" against Bucer, Dr. W. informs us that he "translated the fourth part of Luther's Postils into Latin, and in a preface and note expressed his Strasburg views of the Lord's Supper," and that thereupon Luther declared the preface to be *fluchtwerdig* and the note *gehaessig und giftig*. But why did not Dr. W. tell us that this translation was made in 1525-1527? (Erl. Ed. 7, xxxvi.). Why did he not tell us this? Why? If he knew and did not tell it, what opinion must we form of his fairness in controversy? If he did not know it, what must we think of his scholarship? Did he not conceal this material factor of the date because he knew the discovery of it would be fatal to his small "imputation" of "tainted man" against the memory of the man whom Dr. B. M. Schmucker, in the Preface to the COMMON SERVICE, has introduced to two general bodies of Lutherans as a *Lutheran Professor*, and whom Dr. Krauth has vindicated with a wealth of learning and a power of logic which Dr. W. would not presume to attack?* (See former article, p. 137). Surely it is a small business in this closing decade of the nineteenth century to cast shadows on the memory of men who from the heart signed the Augsburg Confession and every other Lutheran confession of their day, and suffered reproach and persecution for their faith, simply because of their own voluntary choice, without the surrender of a solitary principle in doctrine or worship, they elected to worship God according to a simpler form of service.

Of this simpler form of service we have a considerable num-

*Dr. Krauth did not claim that Bucer was a Lutheran prior to his signing the Augsburg Confession in 1532, and we gave as our reason for not accepting the Ulm liturgy (1531) as Lutheran, that it was composed by Bucer "before he became a Lutheran." (Former article, p. 127, n.).

ber of examples before us at this very moment. We have given them thorough examination. We say here and now that no class of liturgies more clearly, emphatically, and unequivocally place themselves on the doctrinal standards of the Lutheran Church, than do these liturgies of S. W. Germany. Documentary proof of this statement the reader will find in quotations given in our former article, pp. 139-148. We give the following as additional: The Baden (1556), classed by Daniel, Harnack and Löhe, as a S. W. German liturgy, after again and again in the preface declaring its adherence to the doctrines of the Augsburg Confession, says on pp. 63-4: "Now in regard to the Sacrament of the Lord's Supper we desire that it be judged absolutely according to the meaning of the word of Christ as explained in the Augsburg Confession and the Apology: Namely, that in the Supper of Christ the essential (*wesentlich*) body and blood of Christ are truly and really with bread and wine administered, received and partaken of."

The Hanau (1573), named by the German writers as a S. W. German liturgy, requires that the children shall be taught Luther's Catechism, and states its faith of the Lord's Supper in the very same words as the above, except that it omits the Apology.

Moreover, very many of these S. W. German liturgies take their words of distribution from the great Brandenburg-Nuremberg, as did the COMMON SERVICE. Yet we do not ask the reader to accept the statement we have made on our authority alone. We appeal again to the statement of Löhe who says that the class of liturgies now under review "did not lose unity in spirit and confession." Funk (*Kirchenordnung*, Preface p. viii.) declares that he has carefully examined the sources and compared them with one another, and "chosen extracts with strict reference to the symbolical books which the Church Orders themselves view as their regulative principle," and says finally on p. 12: "In a word the purpose and essential thing of every *Kirchenordnung* amounts to this: *That the pure doctrine of the divine word (die reine Lehre des göttlichen Worts) shall be held as it is founded on the holy prophetic and apostolical writings* (Italics, Funk's). Note. Now follow in most of the full Church Orders all or some of the symbolical books named in

section sixth," that is, as reference to the sixth section shows, the entire body of the Lutheran symbols.

Will Dr. W. now undertake to prove that as a matter of fact Funk is mistaken, or that his observation does not apply to the Liturgies of S. W. Germany? Why, the very title of one of these liturgies found in Funk's list, and called by Löhe a liturgy of S. W. Germany, is: "Agenda, Christliche Kirchenordnung der Gemeine Gottes, so in Antdorf der wahren, reinen, unverfälschten Augsburg. Konfession Zugethan 1567."

We now call upon Dr. Wenner to show that the Lutheran confessions of the sixteenth century authorized or sanctioned or preferred one type of liturgy above another, or that the theologians of Northern Germany in the sixteenth century found fault with the theologians and churches of Württemberg, Baden, Worms, Strasburg, because the latter used simpler liturgies, formed in part according to the simpler type given in Luther's German Mass. Dr. W. would tell us that the way to get at the meaning and significance of the Augsburg Confession is to go back to the sixteenth century. We heartily accept this principle of interpretation in symbolics. We ask him to apply it now to the liturgies of the sixteenth century. Were these S. W. German liturgies discounted and discredited in the day of their construction and use, because of any alleged abandonment of the Lutheran doctrine, or any violation of the Lutheran principles of worship? Did Luther and Melancthon and Bugenhagen call them impure? Did they condemn Brentz and others because they had broken with history? These are questions which we want Dr. W. to answer. They are vital. We ourselves will undertake to throw a ray of light on the subject. We hold in our left hand as we write, a book published at Frankfurt-am-Mayn, 1565, with a title, which, literally translated, is "Kirchenordnung, that is, Form and Manner according to which the pure Christian Doctrine, the Sacraments and various necessary Ceremonies, in some Chief Churches adhering to the Augsburg Confession, the names of which will be found hereafter in their order, hitherto were appointed and are and have been in use." Then follow in their order the Wittenberg (1559), the Veit Dietrich (1546), the Württemberg (1553) the typical S. W.

German liturgy, and the Frankfurt. The point is two fold: (a) all these liturgies according to the one common title contain the same "pure Christian doctrine," (die reine Christliche Lehre); (b) the Würtemberg is placed squarely on a level with the North German liturgies as a liturgy of "some chief Churches belonging to the Augsburg Confession."

Again: Feuerlin, whom Dr. Krauth quotes with approbation, and who is one of the chief bibliographical authorities on the Lutheran confessions and the Lutheran liturgies, has an Appendix to his *Bibliotheca Symbolica*, with this title: "Orders and liturgies of the distinctively Lutheran Churches" (Ordinationes et Agenda Ecclesiarum Maxime Lutheranarum). In this Appendix the author gives the full titles of many liturgies of both North and South Germany. The point is, that they are alike the "Orders of distinctively Lutheran Churches." Could the author thus class them together and thus characterize them, if any were deficient either in doctrine or in recognition of the Lutheran principle of worship? But Dr. W. tells us that Würtemberg was a battle-ground between Lutheran and Reformed. So it was, but if there was a country on earth in which Lutheranism triumphed, even in its most extreme form of development, that country was Würtemberg, for it must never be forgotten that the Form of Concord was conceived and mainly executed by a Würtemberg divine, and that Würtemberg was one of the first countries to adopt the Book of Concord. It now devolves upon Dr. Wenner to show that a country so thoroughly and profoundly Lutheran could not have had a liturgy after the type of the *Formula Missae* if it had so desired, and as for Strasburg, Dr. Krauth declares that it signed the Augsburg Confession in 1532 and never became Calvinistic. But we have tried to vindicate these S. W. German liturgies, not because they are our *ideal* of what a liturgical service ought to be, but (a) because Dr. W. had *publicly* assailed their doctrinal character, and therefore the doctrinal soundness of John Brentz who is the father of them, and the doctrinal status of the Churches which used them. (b) Because we wished to vindicate the principle of Christian liberty so fully guaranteed by the Lutheran Confessions and in the history of the Lutheran Church. As an humble individual we are

not willing that Dr. W. or any other man shall construct a new article of faith in regard to *adiaphora*, by saying that such and such a type of Liturgy is *pure* and "legitimate,"* and that all others are *impure*, and that of consequence all Churches which use any other than that "legitimate" type are not *pure* Lutheran Churches, especially since we all know that throughout the entire history of the Lutheran Church, the words *pure* and *impure* have had reference to *doctrine*, and not to ceremonies, which whether simple or elaborate, cannot be called *impure* so long as they do not conflict with God's word. Neither are we willing that a test unknown to our fathers shall be erected by which the Lutheran loyalty and fidelity of any man shall be gauged. If any congregation elects to use an elaborate service, *we will interpose no objection*. If any congregation prefers to dispense entirely with *written* forms, it must not be condemned as un-Lutheran on *that* account. When this principle, so fully guaranteed by the Lutheran Confession, and justified by Lutheran history (see Schwabach Articles and Epitome of the Form of Concord), shall have been *practically vindicated, allowed* and PROMULGATED, we will then heartily join Dr. W. and his conferees in *recommending* to the use of our congregations a liturgical service which shall be fully equal in extent to "the full normal Lutheran service" as written by Dr. W. himself in the Harrisburg Report (p. 15, middle), for we assure our brother, with whom we wish to live in all Christian concord and charity, that we do most *heartily* accept the Lutheran principle of worship, and are *decidedly*, though *moderately*, liturgical in our tastes and predilections; for the Lutheran Church, of which we

*See Dr. Wenner's letter in the *Kirchenblatt*, July 20, 1889, quoted in former article, p. 176. We commend to Dr. W. the following, understood to have been written by the President of the General Council: "A liturgical service is no part of the requirement of the Lutheran Church, much less any particular or definite ritual. The Augsburg Confession knows of no official forms, rites and ceremonies. 'Nor is it necessary that human traditions or ceremonies instituted by man, should be alike everywhere.' No one can fairly be called a better Lutheran or a worse one therefore, because he uses or does not use a liturgical form." Chief Editorial in *Lutheran*, Jan. 23, 1890.

claim to be a loyal son, is, it must be distinctly understood, historically, a *moderately* liturgical Church.

DR. WENNER'S LITURGICAL TABLE.

On p. 307 Dr. W. has tried to show that there is really but little difference between the COMMON SERVICE and Luther's German Mass. But how has he done this? In the first place he *added* an Offertory to the German Mass. Why did he do this? Does he not know that already in the *Formula Missae* Luther called the Offertory an abomination, and that Gieseler (IV., 542, n.) says: "The Sequences, Offertory and the Canon were omitted" from the *Formula Missae*? Does he not know that in the German Mass the Paraphrase of the Lord's Prayer follows *immediately* after the Sermon, and "may be made either from the pulpit immediately (*flugs*) after the Sermon or before the altar"? (*Erl. Ed.* 22, 240). Has he "whose twenty years of devout study of liturgical literature ranks him side by side with the best informed," never read in Köstlin, p. 175: Das ganze Offertorium fällt aus? Dr. Wenner knows as well as he knows right from wrong that there is no Offertory in the German Mass. Why does he thus throw sand in the eyes of his readers? In the second place he separates the distribution act into *four* parts. The distribution of the bread and the singing of the "Sanctus," or a hymn, which take place *simultaneously*, he makes *two separate* acts, and so places them in his table as *two distinct* parts. He also writes "Sanctus and Hymn." But Luther wrote "Sanctus oder das Lied: Gott sei gelobet." Also he has separated the "distribution of the cup" and the Agnus Dei, again making *two distinct* parts, whereas Luther wrote, "Then he (the minister) consecrates the cup and gives it also, and sings what remains of the above named songs or the German Agnus Dei." (*Erlangen Edition*, 22, p. 241). Will Dr. W. say that we have misquoted or mistranslated our authority? Then we quote the statement of Köstlin (p. 175) in the original on this identical point of the German Mass: "Während der Austheilung des Brodes soll das deutsche 'Sanctus' oder 'Gott sei gelobet' oder 'Jesus Christus unser Heiland' gesungen werden; während des Kelchreichens das deutsche Agnus Dei." Dr. W. will also find the same statement made in Löhe's Liturgical Tables in the *Sammlung*. Was

this only an inadvertence on the part of our *devout* student of liturgical literature? We will charitably conclude that it was, but a mistake is a mistake nevertheless, and though made never so *devoutly*, must needs be corrected. Thirdly, he omits from the COMMON SERVICE the entire *Confiteor*, and certain other characterizing parts. Thus by expanding and adding to the one service, and by contracting and abridging the other, he manages to bring them very near together in his table.

We give below first the German Mass, exactly in the words of Dr. Wenner, omitting of course the Offertory and correcting his errors; secondly, the COMMON SERVICE, omitting for the present that most elaborate *Confiteor*; thirdly, "the full normal Lutheran Service" as written by Dr. Wenner in the Harrisburg Report, p. 15, *middle* of page.

GERMAN MASS.	COMMON SERVICE.	NORMAL SERVICE.
Spiritual Song or German Psalm.	Introit. Gloria Patri. Kyrie. Gloria in Excelsis. The Lord be with you. And with thy spirit.	Introit. Gloria Patri. Kyrie. Gloria in Excelsis.
Kyrie.	Collect.	Collect.
Epistle.	Epistle.	Epistle.
A German Hymn.	Hallelujah with Psalm. Gospel Announced. Glory be to thee, O Lord.	Alleluia.
Gospel.	Gospel Read. Praise be to thee, O Christ.	Gospel.
Creed (Versified form).	Nicene Creed or Apostles'. Hymn.	Creed.
Sermon on the Gospel.	Sermon. Votum. Offertory. General Prayer. Lord's Prayer. Hymn. The Lord be with you. And with thy Spirit. Lift up your hearts. We lift them, etc. Preface. Sanctus and Hosanna.	Sermon.
Paraphrase of the Lord's Prayer and Exhortation to communicants.	Exhortation. Consecration.	General Prayer. [Lord be with you. And with thy Spirit. Lift up your hearts. We lift them, etc.]* Preface. Sanctus and Hosanna. Exhortation. Words of Institution and
Consecration and distribution of the bread with Sanctus or Hymn.	Lord's Prayer.	Lord's Prayer.
Consecration and distribution of the cup with Agnus Dei or Hymn.	Peace of the Lord, etc. Agnus Dei during Distribution.	Agnus Dei.
Thanksgiving.	Thanksgiving. Hymn.	Pax. Distribution. Collect of Thanksgiving.
Benediction.	Benediction.	Benediction.

*Added by us as no doubt intended by Dr. W.

By comparing our table with that of Dr. Wenner it will be found that he omitted from the COMMON SERVICE, the *Gloria Patri*, the Salutation, that most elaborate mode of announcing the Epistle and Gospel, which has no justification at all from the liturgies of the sixteenth century, the two responses to the Gospel, the votum (which also cannot be justified under the rule of the "common consent") the Lord's Prayer after the General Prayer, the Salutation and Sursum Corda before the Preface. By omitting these characterizing parts from the COMMON SERVICE, and by an addition to and expansion of the German Mass, —a very clever manipulation,* indeed—Dr. W. has contrived to make the two services look very much alike. Had he been so skillful in excluding these parts from the real COMMON SERVICE as he has been in excluding them from the one in his table, he would then not only in reality have secured to the Church a service tolerably like Luther's model, but he would have very nearly approached what he himself wrote as the "full normal Lutheran Service." It is these parts which Dr. W. so skillfully omitted, together with the Offertory, that help to impart a character of elaborateness to the COMMON SERVICE which did not appear in "the full normal Lutheran Service" of the sixteenth century. But in order to have the COMMON SERVICE as it appears in the General Synod's book, we must add the *Confiteor*, which,

*Not less cleverly did Dr. W. manipulate the COMMON SERVICE on p. 338. He left off the *Confiteor* as though he was unconscious of its existence, and likewise the *Gloria Patri*. He wrote the Salutation and Collect as one part, whereas they are two parts; Gospel and response as one, whereas there are *two* responses to the Gospel, neither one of which is *normally* Lutheran; Creed and Hymn as one part, whereas they are *two* parts; Sermon and Votum as one, whereas they are *two*, and the later wants the "common consent"; Offertory and General Prayer as one, whereas they are plainly *two*, with no justification of the Offertory from the text of the Lutheran liturgies. He also does us wrong when he says that we *approve* of the "simplicity and *comparative* brevity" of Kliefoth's Communion Service, p. 335. We simply said: "The reader will be impressed with the simplicity and *comparative* brevity of this service." Compare the two services as they *are*, not as the one has been misrepresented by Dr. W., and the difference will be at once apparent. By an oversight the *Sanctus* was omitted from our Kliefoth on p. 163 in former article.

as we said in our former article, is more elaborate than any that can be found in any one of even the few liturgies of the sixteenth century which contain a *Confiteor*. Add now this *Confiteor* with the preceding words of Introduction, one of which is sung, and we have a service which in the elaborateness and artificiality of its composition *greatly* exceeds the "full normal Lutheran service." The Book of the United Synod of the South contains *not one word* to indicate that this *Confiteor* is not just as much a part of the "full normal Lutheran service" as is the Introit, or the Kyrie, and that it is not just as strictly required in Lutheran usage to employ the *Confiteor* in every service as it is to say the Creed. That is, the users of this book are made to believe, for aught that is said to the contrary, that good Lutheran custom requires they shall begin with the words of the Introduction and pass on through the *Confiteor* to the Introit. There is nothing said either in the preface, or in the explanatory notes, or in the rubrics to make any other impression. In the General Synod's edition we read: "The Morning Service, strictly, begins with the Introit. All that precedes is introductory, and may be used or omitted as occasion requires." What *we* understood by this, until we had learned better by actual research, and what we know by personal inquiry *others* understood by it, was, that the *Confiteor* was as much a part of the "common consent" as was the *Kyrie* or *Gloria in Excelsis*, and that it was found generally or always in the liturgies of the sixteenth century, but that its *use* was optional and occasional. We believe that this is a fair and natural interpretation under the oft-heralded "common consent;" so that taking the service as it stands in the two books and as it has been offered to the churches under the title of the "common consent;" "the full normal Lutheran liturgy," the *Confiteor* must enter into every fair and honest criticism of it. It is a part of the COMMON SERVICE as such, and we know of no one feature that adds so much to its elaborateness, or that carries it so far beyond the pale of "the full normal Lutheran service" as this. The *Confiteor* is *there*. It is a part of the book. They who want to use a *Confiteor* must use this as it is, or mutilate it.

It is at this point that we reply to Dr. Wenner's strictures on

our statement that the "COMMON SERVICE" "*fully* represents the EXTREMEST form of liturgy *now* known, or that ever has been known in the Protestant Church," (p. 175 former article). By EXTREMEST he meant the most *elaborate*, as may easily be seen by reference to the explanation on p. 175, and in the note on p. 176. We did not mean *length*, or number of words, but multiplicity of parts, *elaborateness* and *compositeness* and *artificiality* and "*prolixity*" of structure and articulation. Will Dr. W. for one moment deny that the *Confiteor* of the COMMON SERVICE including the Introduction, with three parts set to music, is more multiplied in parts, more elaborate, more artificial, more mechanical, more prolix, than the *Confiteor* of the Episcopal Prayer Book? Does he not know also that the COMMON SERVICE contains the entire system of "the ancient canonical Introits," which do not appear in the Episcopal Book, and which for the most part only ritualists and operatic musicians have desired to see restored? Does he not know that the method of announcing the Gospel with the responses, "Praise be to thee, O Lord; Praise be to the, O Christ," is more elaborate and artificial than that of the Episcopal Book? Does he not know that the Offertory of the COMMON SERVICE is more elaborate than that of the Episcopal Book? Does he not know that the COMMON SERVICE contrary to the usage of the great standard liturgies and Kirchengesänge of the sixteenth century has restored the *entire ante-Reformation*, or rather, *old Roman system of collects*, that is, a *separate* and *distinct* collect before the epistle for each Sunday and festival in the year? And does he not know, further, that these collects were taken in large part from the Prayer Book of Edward VI., which the English abandoned three hundred and forty years ago? and does he not know that there is, according to Dr. Schmucker, "an extremely close agreement between" this old abandoned English Book and the COMMON SERVICE?

These are some of the features which help to make the COMMON SERVICE more elaborate, that is, more artificial, more composite, more mechanical, than any service of worship known to Protestant Christendom, (unless it be a few German examples, like Löhe, of decidedly Romanizing type). They are the features which help to make it decidedly more elaborate than any

standard Lutheran liturgy of the sixteenth century, help to bring it fully along side, if not really in excess of those liturgies which the great German writers persist in calling *Romanizing*, *Catholicizing*. These are the features also which have helped to procure for it the aversion of many common-sense people who desire to worship God in simplicity and sincerity, but who nevertheless would willingly use a simpler order of service, and doubtless would be greatly assisted in their devotions by a simple liturgical service. These, finally, are some of the features which must be removed before the COMMON SERVICE can *honestly* and *truthfully* be said "to reproduce in English the common consent of the pure Lutheran liturgies of the sixteenth century;" unless we are to understand that there is a want of definiteness in the word "reproduce," and that it is intended to refer to those things *only* which are found in "the full normal Lutheran liturgy," and has no reference whatever to the *excess*?

THE ROMANIZING FEATURES OF THE COMMON SERVICE.

That there is a class of Lutheran liturgies which the German liturgical writers call *Romanizing*, simply cannot be denied. We have already seen that Funk's first class, while preserving pure doctrine, "holds church regulations in closest agreement with the papistical" (Papistlichen, Preface, p. iv.) Daniel gives the Mark Brandenburg as an example of a *Luthero-Romanizing Liturgy*, because "while it holds fast the Lutheran doctrine, in ceremonies it seems to stand in the footsteps of the Papists." (*Codex Lit.* II., p. 124). This is the one with which Luther expressed dissatisfaction on account of its "prolixity." Kapp and Klöpper both say that the Austrian of 1571, "closely follows the Roman Mass." Köstlin calls one class "very conservative," p. 176. The idea of each one of these authors is that this class of Lutheran liturgies is closely conformed to the Roman Mass, or as Alt says, to the Gregorian Mass Text. (*Christ. Cult.* p. 160). Now we have compared the COMMON SERVICE with representatives of this class, as for instance the Mark Brandenburg and the Austrian. We find that as a matter of fact, in articulateness, in elaborateness and fullness of parts, the COMMON SERVICE is fully as articulate, elaborate, "prolix," as either of these

particularly designated "Romanizing" orders. The following table will speak for itself.

MARK BRANDENBURG, 1540.	AUSTRIAN, 1571.	COMMON SERVICE, 1888.
.....	Opening Hymn.	Invocation.
Confiteor*	Exhortation to Confession.	Exhortation to Confession.
.....	Adjutorium.† Our help, etc.	Adjutorium. Our help, etc.
.....	.....	Versicle and response I said
.....	Confession.	Confession. [I will confess.
.....	Absolution.	Confessional Prayer.
.....	Exhortation to Prayer.	Absolution
Introit.	Introit.	Introit.
Gloria Patri.	Gloria Patri.	Gloria Patri.
Kyrie.	Kyrie.	Kyrie.
Gloria in Excelsis.	Gloria in Excelsis.	Gloria in Excelsis.
Dominus Vobiscu. a.	Collect.	The Lord be with you.
.....	Epistle.	And with thy spirit.
Collect.	Hallelujah or Psalm.	Collect.
Epistle.	Gospel.	Epistle.
.....	Nicene Creed, or	Hallelujah with Psalm or
Hymn.	Apostles' Creed.	..... [Hymn.
Hallelujah, Sequence.	Sermon.	Gospel announced.
Gospel, with	.....	Glory be to thee, O Lord.
Benediction.	General Prayer.	Gospel read.
.....	Lord's Prayer.	Praise be to thee, O Christ.
The Nicene Creed.	Exhortation and Absolution.	The Nicene Creed, or
.....	Lord be with you.	The Apostles' Creed.
.....	And with thy spirit.	Hymn.
.....	Lift up your hearts.	Sermon.
.....	We lift them.	Votum.
Domine vobiscum (sung).	Preface.	Offertory.
Offertory.	Sanctus.	General Prayer.
.....	Prayer for Communicants.	The Lord's Prayer.
.....	Lord's Prayer.	Hymn.
.....	Pax.	The Lord be with you.
.....	Words of Institution.	And with thy spirit.
.....	Distribution, with Agnus, etc.	Lift up your hearts.
.....	Collect of Thanksgiving.	We lift them, etc.
Preface.	Psalm and sentences.	Preface.
Sanctus.	Lord's Prayer.	Sanctus.
Prayer.	Benediction.	Exhortation.
Consecration.	.....	The Lord's Prayer.
Responsory.	.....	Consecration.
The Lord's Prayer.	.....	Peace of the Lord, etc.
Pax.	.....	Agnus Dei during
Agnus Dei.	.....	Distribution.
Prayer.	.....	Nunc Dimittis.
Exhortation.	.....	Thanksgiving Collect.
Distribution, with	.....	.....
Responsory or Hymn.	.....	Benedicamus.
Thanksgiving Collect.	.....	Benediction.
Benediction.	.....

*It is altogether probable that the *Confiteor* of this Order was the minister's private confession, and not a part of the people's service.

†The Austrian has the versicle and response, "I said I will confess," etc., as an *alternative* to the *Adjutorium*. We have written a *Gloria Patri* to the two first Orders in the table because it is quite probable it was in both these cases used with the Introit, (though not written in the text), as they closely conform to the Romish Mass. The text of the Mark Brandenburg has no Salutation and *Sursum Corda* before the Preface. The Preface was sometimes used without these preliminary parts, as in the Spangenberg *Kirchengesänge Deutsch*.

Now if the two former in this table are and are called "*Romanizing*," "*Catholicizing*," "closely conformed to the Roman Mass," why should not the COMMON SERVICE be placed in the same category? That the doctrine is the same in all, we will not for a moment deny. They all alike hold fast the *Lutheran doctrine*. That they exhibit about the same fulness, with the excess even in favor of the COMMON SERVICE, *especially* in the part that precedes the sermon, the same elaborateness in ceremonies, about the same close approximation to the Gregorian Mass Text, cannot be successfully denied. Then wherein do they differ? and why should the COMMON SERVICE have a different classification? That the COMMON SERVICE is in *excess* of those liturgies which its own preface, written by Dr. B. M. Schmucker, calls "Orders of great weight," "Standard," will clearly appear from an examination of the table in our former article. Hence we cannot classify it with these. It must find place among the "Luthero-Romanizing." There seems to be no other place for it.

Again: The COMMON SERVICE contains the old Roman ecclesiastical terminology, as Matins, Vespers, Antiphons, Responsories, Canticles, Introits, Collects, Suffrages, and the entire paraphernalia of the Church Year, besides Latin titles of the Psalms. The meaning of all this is unmistakable, and the logic of it is inevitable. To have retained all these things in the sixteenth century was one thing. To restore them after they have been long abolished, is quite another thing. But there is also additional reason for characterizing the COMMON SERVICE as "*Romanizing*." In the Preface to the United Synod's edition, it is declared that "there is an extremely close agreement between this first Prayer Book of the Church of England and the COMMON SERVICE." "This First Prayer Book of the Church of England" is the First Liturgy of Edward VI., 1549. In our former article (which, see p. 172) we showed how the English writers on the subject have characterized it. We now give additional testimony. Our own Kurtz says a commission under Cranmer drew up "for the service a liturgy mediate between the Catholic and Protestant form, the so-called *Book of Common Prayer* of A. D. 1549." (*Ch. Hist.*, 1889, II., p. 315).

In the *Homiletic Monthly* for April, 1890, the Rev. T. D. Witherspoon, D. D., LL. D., after speaking of the Book of Edward VI. as the work of Cranmer, says: "Cranmer's could scarcely claim to be more than an amended edition of the Roman Missal, expurgated of its grosser errors, and translated into the language of the people." "THE CONCISE DICTIONARY OF RELIGIOUS KNOWLEDGE" contains an article on The Church of England, by the accomplished pen of Dr. Alexander V. G. Allen, of the Cambridge Divinity School. Of the Book of Edward VI. he writes: "The source of the Prayer Book was principally the Roman Breviary reduced to simplicity, with a more biblical character. In its formation also may be traced the influence of Archbishop Herman's *Consultation*. The Mass according to the Sarum use was turned into a communion office. The First Prayer Book, put forth in 1549, was offensive to the growing Protestant party on account of its retention of mediæval elements in doctrine and ritual." The doctrine of this liturgy of Edward VI. is Lutheran *out and out*, as without doubt Cranmer at that time, 1549, was Lutheran even in his views of the Lord's Supper. If now Dr. W. and his confreres should try to make a point on the words,—“mediæval elements in doctrine,—then we will turn them over to manes of Dr. B. M. Schmucker who wrote the Preface to the Southern Book, and who had a keen scent for any heresy that might lurk in “mediæval elements of doctrine.” Dr. W. may take either horn of the dilemma. If he should say the English book was rejected because of “mediæval elements of doctrine,” then we reply in the language of Dr. Schmucker: “There is an almost complete agreement between this first Prayer Book of the Church of England and the COMMON SERVICE.” If he says it was rejected on account of “mediæval elements in ritual,” then again we meet him with the same words of Dr. Schmucker. The case is clear. The bodies that have adopted the COMMON SERVICE have placed themselves on a liturgical plane from which the Church of England descended 340 years ago. That plane, according to the Church of England writers, is almost on a level with the Roman Mass Text according to the Sarum Use. Burbidge says: “The Service of 1549 was the old Roman Liturgy revised.” (Former

article, p. 172). Two things, which, as Dr. Schmucker says, are in "extremely close agreement" with each other, between which there is "an almost entire harmony," must bear a closely similar relation to a third thing. But in this approximation to the Mass Ritual the COMMON SERVICE has even the advantage, because it has restored the entire system of "the ancient canonical Introits" which were dropped out from the English Book, the Psalms being substituted for them.

All this under a somewhat different form and according to the testimony of different witnesses, we presented in our former article. Dr. Wenner has made no effort to refute the facts, or to show any fallacy in the argument, that is, by his very silence he has conceded the correctness of the facts and the conclusiveness of the argument, viz., that the COMMON SERVICE goes back beyond the *standard* Lutheran liturgies of the sixteenth century and restores features of the Roman Mass Text which the fathers of the sixteenth century, with all their conservatism, omitted as unnecessary and unprofitable. Did Dr. W. find authority in his commission to introduce these interpolations into "the full normal Lutheran liturgy"? Nay, he tells us that he did not, for he says on p. 336: "After the Normal Service was completed, it seemed desirable to add certain things which, in the opinion of the committee, might prove an enrichment of the Service." But we know positively that *some* members of Dr. Wenner's own committee *disliked* and *opposed* some of these additions, and that for the very reasons we have alleged, viz., that they make the Service too formal, too mechanical, and carry it back too near to the Mass Text. Moreover, this confession of Dr. Wenner's, that the opinion of the committee was allowed to control in the final articulation of the Service, is directly in the face of what he told the General Synod at Harrisburg: "On this basis there was no room for private views and preferences of the members of the committee, nor were they called upon to *compose* a service which, in their opinion, might be adapted to the wants of the times." (Minutes, p. 15). But it is now evident from Dr. Wenner's own confession that "private views and preferences" did prevail in fixing the final character of the Service. And that final character carries the Service back, in the elaborateness

and fullness of its parts, into the ante-Reformation period. As we showed in our former article, the COMMON SERVICE, and Löhe's Liturgy, *part for part* and *word for word*, are ALMOST IDENTICAL. But Löhe distinctly declares that he went back to the old, yea, to the very old, and confesses that he took parts directly from the Roman Liturgy, (see former article, p. 164), and that he did not design his Liturgy for use in congregations, but rather as a "*manual and text-book* for such pastors as are inexperienced in liturgical affairs." Services which are so strikingly alike as Löhe's and the COMMON SERVICE, cannot differ much in the likeness which they bear to some other service, say in this case, the Mass Text.

DR. WENNER'S CONCESSIONS.

Either in so many words or by his silence, Dr. W. has conceded *every point* we alleged against the COMMON SERVICE, in section IV., pp. 149-162 of our former article.

1. He has acknowledged that the *Confiteor* finds no place in "the full normal Lutheran service." This fact is in no place or manner indicated in the Book of the United Synod. On the contrary it is said at once after the "Amen" of the Introduction: "*Then shall be said the Confession of Sins, as here followeth.*" In the General Synod's Book it is not intelligibly and unequivocally stated that the *Confiteor* forms no part of "the full normal service." The note of doubtful meaning in the *Explanatory Directions*, is counteracted by the rubric in the service itself, which says: "*Then shall be said the Confession of Sins.*"

2. Dr. W. has made no defence of the rubrics relating to the reading of the Scriptures, and which, as he himself told us, were taken in the main from English sources, and which he knows perfectly well did not come out of Lutheran liturgies of the sixteenth century. The *design* of such rubrics is clear enough to one who has an eye capable of reading the signs of the times, and of discerning the mediæval trend which the COMMON SERVICE is expected to give to the Lutheran Church in America.

3. He has made no effort to justify the Offertory by a solitary reference to the *verba ipsissima* of any sixteenth century liturgies. He knows very well what Calvør says, and what ap-

pears in Harnack's table which he waved before the General Synod. (See former article, p. 155). He has given Kliefoth's defence of the Offertory, but he has not pretended that it is a part of "the full normal Lutheran Service." He *knows* it is not. He even says (p. 336) that the offertories "were *suggested* by Löhe and Schoeberlein."

4. He says (p. 336) that the line, "Glory be to thee, O Lord," which precedes the reading of the Gospel, was taken from Löhe. He does not say whence was taken the line, "Praise be to thee, O Christ," which follows the reading of the Gospel. Löhe declares that he took it from the Roman Liturgy. (See former article, p. 155). On p. 336 Dr. W. says we charged that the committee followed Löhe and depended upon him for the construction of the COMMON SERVICE. This allegation Dr. W. has made entirely too strong. We made no such sweeping charge. We did charge, and we do charge, and we wrote in our former article, p. 165: "*Part for part, and form for form*, Löhe's Liturgy and the COMMON SERVICE are ALMOST IDENTICAL, so nearly identical that the liturgical scholar would say at once that the former is without the shadow of doubt or question the presupposition of the latter." This allegation, as a matter of fact (and Dr. W. does not try to refute it), we now reaffirm, and appeal to the documents in question. We also showed the historical connection between Löhe's Liturgy and the COMMON SERVICE, and declared that we did not believe that the very close similarity of the two books was accidental, (p. 167). Dr. W. does not seek by any facts to refute these statements. But he again throws sand in the eyes of his readers by declaring, "neither he (Löhe), nor any other author, was allowed to influence our judgment in the construction of the Normal Service, (p. 336). Dr. Wenner *knows* that we never charged that Löhe influenced the committee in the construction of the "*Normal Service*;" and he *knows* too that the "*Normal Service*" is not the COMMON SERVICE.* But he himself has now confessed that Löhe *did* influence the committee in the construction of the COMMON SERVICE, that is, he has conceded the very point we alleged. We do not now have

*See table of the three services given on a former page.

to ask whether this close correspondence between the two liturgies in question is the result of accident or not. We now have Dr. Wenner's own confession.

5. Dr. W. has made no reference whatever to the *Votum*. He *knows* he cannot defend it.

6. Of the *Pax* he says: "This ancient sentence was not adopted into many of the Lutheran Orders." Dr. W. knows that the *Pax* can have no justification under the rule of the construction of the COMMON SERVICE. Löhe shows in his liturgical table that it is not found in any one of the following great Orders: Wittenberg 1559, 1565, Wittenberg Kirchengesänge 1573, Mecklenburg 1552, 1650, Frankfurt-am-M. 1565, Lüneburg 1564, 1569, Lippe 1571, Oldenberg 1573, Liegnitz 1594, Westphalian 1585, Madgeburg 1692, German Mass 1526.

7. Dr. W. has frankly confessed that the *Nunc Dimittis* and the *Benedicamus* do not belong to the normal Lutheran order of service. We showed in our former article that the *Nunc Dimittis* is found in the Calvinistic services, and the *Benedicamus* only occasionally in the Lutheran services.*

We repeat that either by his silence or in so many words, Dr. Wenner has conceded every point in which we charged that the COMMON SERVICE had departed from "the full normal Lutheran service," or from any "*consent*" which can be furnished either by the "pure Lutheran liturgies of the sixteenth century" or those of greatest weight. But the departure from the use of the liturgies of the sixteenth century does not stop here. We have already said that the COMMON SERVICE has restored the entire system of "the ancient canonical Introits." Will Dr. Wenner undertake to show that these "ancient canonical Introits," the entire system of them, have "the common consent" of the pure Lutheran liturgies of the sixteenth century? Luther's German Mass carries out the preference already expressed in the *Formula Missæ*, and, omitting the canonical Introits, begins the ser-

*It is not a little significant that Spangenberg's great work, *Kirchengesänge Deutsch*, which "gives the whole service of the Lutheran Church with all its varying parts for all the Sundays and festivals of the Church Year, with music for them," contains not a solitary one of the seven items just given.

vice with a Hymn or Psalm as an Introit, as Dr. Schmucker declares. Löhe (*Sammlung*, II., p. 11) says: "The Wittenberg Kirchengesänge, printed in folio in the year 1573, and the Spangenberg Kirchengesänge printed likewise in folio in the year 1545, gives a collection of the Introits used in the Evangelical Church." The Spangenberg is one of the most important and authoritative manuals of devotion published in the sixteenth century. Dr. Schmucker says of it: "Prepared at Luther's entreaty, it gives the whole service of the Lutheran Church with all its varying parts for all Sundays and Festivals of the Church Year and Music for them." (*Church Review*, 1882, p. 169. See former article, p. 152, note). It will be observed that Löhe says, "a collection of Introits," not collections, as though one of these books contains one collection and the other another collection; and Dr. Schmucker says Spangenberg "gives the whole service of the Lutheran Church with all its varying parts for all Sundays and Festivals of the Church Year and Music for them," that is, the service is complete in every part. Now what is Spangenberg's "collection of Introits"? On page 1 he says: "As the beginning of every divine service shall be sung the German *Veni Sancte Spiritus*—Kom Heiliger Geist, etc." Then follows this celebrated hymn in three stanzas of eight lines each, with "Halleluia, Halleluia" to each stanza. But no other or new Introit is given for the three following Sundays in Advent. The service for Christmas has what some might claim as an Introit, but rather is it a hymn of three verses. It is not called Introit. No new one is given for Sunday after Christmas, and on New Year's day, "One may sing as on Christmas." No new one for the festival of "the Holy three Kings"; none for Epiphany and none for the five Sundays after Epiphany, none for Purification, and so on to the Resurrection, which begins with a "German Kyrie Paschale," but it is still quite probable that the real Introit is the *Kom Heiliger Geist*. For Whitsunday we have the "*Veni Sancte Spiritus gebessert*," but it is placed after the Epistle, and hence cannot be called an Introit. From that on to the close of the Church Year, not a solitary new or special Introit is introduced. Finally on folio 129 it is said: "On the common Sundays may be sung as the Introit the

German *Veni Sancte Spiritus* according to the following notes, or the *Benedictus*, or the seventy-ninth Psalm from the Psalter, or according to the method, 'Out of deep distress,' etc., as follows, or other Psalms from Dr. Martin Luther's *Encheiridion*." Then follows the *Veni Sancte Spiritus* with notes, and the Psalms as indicated. Here now we have Spangenberg's "collection of Introits" as given in the *Kirchengesänge*. But Spangenberg has also in the same volume a service for the entire year in Latin, entitled "*Cantiones Ecclesiasticae*." How is it here? One solitary Introit for the entire Advent season; one for each of the following festivals: Christmas, Circumcision (which is the same as that for Christmas), Epiphany, Purification, Septuagesima, Quadragesima, Judica, Annunciation, Palm Sunday, Easter, Ascension, Whitsunday, Trinity, John Baptist's day, Visitation of Mary, The Angels, The Apostles—eighteen in all, even in the Latin service, which was intended principally, if not wholly, for schools and universities, and consequently was as *conservative* as possible. How now does this all compare with the entire system of "the ancient canonical Introits"? Does the COMMON SERVICE "reproduce the common consent" at this point, or does it go back and restore a striking feature of Mediaevalism which the fathers in large part abandoned, especially in the service intended for the *people*? Why, even the scholars and learned men were not expected to sing a new Introit every time. Does not this add very materially to the elaborateness of the service taken as a whole? Is the COMMON SERVICE *historically* Lutheran at this point?

But what says the Wittenberg *Kirchengesänge*? We made inquiry for this book in several of the leading theological and public libraries in the country, and even visited the Philadelphia Seminary in search of it, but all in vain. However, a learned professor, a member of the Common Service committee, told us on the authority of another member of the committee, "a German university graduate," that "the Wittenberg is a reprint of the Spangenberg." Neither our informant nor ourselves will vouch absolutely for the accuracy of this statement, but the statement is satisfactorily corroborated by the statement of Löhe that these two books give "a collection (*eine Sammlung*)

of the Introits of the Evangelical Church." The Palatinate Kirchenornung,* which Dr. Wenner and Dr. Schmucker claim as a "pure liturgy," that is of the North German type, has also a Kirchengesänge, with full service set to music for the common Sunday and for festivals—"The Introit," specially so named, of the German Service, is the *Benedictus*; (Luke 1 : 68) at the close of which it is said: "Other Psalms and songs of praise may be sung instead of the Introit." "The canonical Introits" find *no place* here. In the Latin service that follows, we count seven Introits *so named*, that is, for the festivals. Will Dr. Wenner still claim that the COMMON SERVICE reproduces the "common consent"? There is yet another item. Will Dr. Wenner claim that the COMMON SERVICE "reproduces the common consent" in its Collect system? The COMMON SERVICE has a *special* Collect to be read *before* the Epistle for each service in the year. What say the "pure liturgies"? The Brandenburg-Nuremberg (1533), called by Dr. Krauth, in connection with the one that follows next, the "greatest" and "most influential and widely used" liturgy of the sixteenth century, has nineteen common or general† collects, and six special ones for festivals, Christmas, Passion of Christ, Easter, Ascension, Whitsunday,

* Many of the liturgies, and among them this Palatinate, direct the singing of the *Introits de dominica*, or *de tempore*, that is, the Introit for the Lord's day or the season. These Kirchengesänge enable us to understand what that means. If the day be a festal day, the Introit for that festal day is to be sung. If it be a common Sunday, then the *Benedictus*, a Hymn, or a Psalm, is the *Introitus de dominica*, or *de tempore*, often, perhaps generally, without the *Gloria Patri*.

†Löhe (*Lit.* p. 111) says: "The Lutheran Church retained in her most ancient liturgies this custom of praying a collect *de tempore* before the Epistle. She appointed Festal Collects for the first half of the Church Year, but made no provision for the second half except to leave it to the ministers to select one of the common collects according to the character of the Sunday. Yea, even the Roman Missal has for the same time mostly such collects as in the sense of our Liturgies may be called 'common.'" Does the COMMON SERVICE mean to outdo the Roman Missal? Of course the COMMON SERVICE *allows* the use of a "general or special collect." But the preference and the ideal, is for "The Collect for the Day."

Trinity. The Saxon (1539), under the title, "Some Collects or Prayers which may be said in the Church, some at the Communion and some at other times, has thirteen, all told, six common or general, and seven, including two alternatives, for five festivals. The Mecklenburg (1552-1554) and the Wittenberg (1559), under the title, "Some Collects or Prayers which shall be read in the Church during the service of communion (before the Epistle) or at other times," have seven festival collects and six general ones. The Lüneburg (1554) under a title *verbatim* with that above, has fifteen, all told, five of which are alternatives. These are liturgies which Dr. Schmucker in the Preface to the Southern Book calls either "orders of great weight" or "standard." Will Dr. Wenner contend that the "common consent" of the pure liturgies, or "where there is not an entire agreement among them, the consent of the largest number of greatest weight," will produce the entire Collect system of the "COMMON SERVICE"? He will not find liturgies of greater weight than those in the sixteenth century. Other "pure liturgies" have about the same number of collects as those given above—some a few more. Spangenberg's German Kirchengesänge (omitting a few alternatives) gives twenty-one before the Epistle, mostly for the festivals. Similarly the Palatinate Kirchengesänge. Luther's German Mass has only one, and the "Romanizing" Mark Brandenburg has only twenty-four. We say without any fear of successful contradiction that the COMMON SERVICE has here again restored a feature of Mediævalism which the fathers largely abandoned. Evidently there has been movement among us, but whether that movement is forward toward the Millennium or backward toward the *Decimum Saeculum*, the reader may decide for himself.

Dr. Wenner had in hand the very books from which we have gathered these facts. Did he know these facts? Did he lay them before those members of his own committee who did not have the authorities in hand? He stated in his Harrisburg Report that he was not called on to *compose* a liturgy for "the times." Was he called on to *construct* a liturgy for the fifteenth century or for the tenth? He tells us that the COMMON SERVICE is only the terminus *a quo*, the starting point, not the terminus

ad quem, the goal. Does Dr. Wenner mean to carry the Lutheran Church in America back to the Liturgy of St. James or St. Basil?

But the question now is not, Are the additions *conceded* by Dr. Wenner, and the great excess in "canonical Introits" and in Collects, *desirable*, are they *scriptural*, do they "prove an enrichment of the service," are they adapted to our needs? We come to a matter of fact. Are they constituent parts of what with his own hand Dr. W. wrote in the Harrisburg Report as "the full normal Lutheran Service"? This is now the question.* At Allegheny, in June, 1889, Dr. Wenner rang the changes on the words, "Matters of fact." We now hold him to matters of fact. The COMMON SERVICE has been published to the Church and proclaimed from Dan to Beersheba, as "the Normal Lutheran Service," as the liturgy of the "common consent," as the Liturgy of Luther, Melancthon, Bugenhagen, Brentz *et al.* Will Dr. Wenner now come forward and state over his own name that the COMMON SERVICE, as it stands printed in any form, *is* the Normal Lutheran Service? that it *is* the "common consent of the pure Lutheran liturgies of the sixteenth century"? that it *is* the liturgy of Luther, Melancthon, Bugenhagen, Brentz? That it *contains*† the "full normal Lutheran Service," we do not deny, nor did we ever deny. That it *contains*, as its framework, about those parts which the liturgies of Northern and Central Germany will *supply* (not however by common consent either as to parts or as to order of parts) we cheerfully concede, as we have never denied. But that the COMMON SERVICE, as it now stands, *is* the normal Lutheran liturgy, *just that and no more*, we now call upon Dr. Wenner to prove, for it is with the COMMON SERVICE *whole and entire* as such, and as it has been pre-

*It is nothing to the purpose here that Dr. Wenner wrote in the Harrisburg Report (p. 16): "To use the Collects for the Festivals and Sundays of the Church Year," since he did not there tell the General Synod that this was contrary to Lutheran usage. Only in the Austrian, which, as we have seen, "closely follows the Roman Mass," have we found such an arrangement.

†We use the word "contains" here in the sense in which it is used by the critics when they say the Bible *contains* the word of God.

sented to the Church, that we have to do, and not with a *part* of it only

THE GENERAL SYNOD AND THE COMMON SERVICE.

Dr. Wenner presented to the General Synod at Harrisburg "THE ORDER OF MORNING SERVICE." The General Synod gave instructions "to finish the details and also to publish the completed service for the use of the churches." At Omaha a report was read to the effect that the COMMON SERVICE was nearly ready for publication, but the Service itself was not presented in *any* form; that is, the General Synod in session never saw the Service as it now is at any time prior to the convention at Allegheny in 1889. It cannot therefore be said that the General Synod either approved or authorized the COMMON SERVICE as it now is, for the COMMON SERVICE that *now* is, is not THE ORDER OF MORNING SERVICE presented at Harrisburg. It departs from that ORDER in the following particulars:

1. Into the *Confiteor* were thrust the two sentences: "I said, I will confess my transgressions unto the Lord," "And thou forgavest the iniquity of my sins." These sentences have *absolutely* no place in the Harrisburg Report, neither do they belong to or in any sense constitute a part of the Wittenberg (1559) Mecklenburg (1552) *Confiteor* promised in that Report. They are interpolations pure and simple. MINUTES, pp. 15, 18). Will Dr. Wenner deny it?

3. The announcements, connected with the reading of the Epistle and the Gospel in the COMMON SERVICE, are as follows: "The epistle for the day (*here he shall name the day*) is written in the — chapter of — beginning at the — verse." "Here endeth the Epistle." "The Holy Gospel is written in the — chapter of St. —, beginning at the — verse." "Here endeth the Gospel." Not one word of this is found in the Harrisburg Report. It correspond *verbatim et literatim* to the Church Book of the General Council at this point. Neither does such an elaborate announcement belong to the Lutheran liturgies of the sixteenth century. We have examined scores on this point and have found that they nearly all announce the Epistle and

the Gospel in the most simple manner, many of the most elaborate even simply saying, "Here shall the minister read the Epistle," or the Gospel, as the case may be. We say emphatically that no such formal and elaborate mode of announcing the Epistle and the Gospel is justified from the texts of the great standard Lutheran liturgies of the sixteenth century.

3. The COMMON SERVICE accompanies the reading of the Gospel with these sentences or responses: "Glory be to thee, O Lord," "Glory be to thee, O Christ." The Harrisburg Report does not contain even a sign of these responses. Moreover, they do not belong to the Lutheran liturgies of the sixteenth century. After searching through scores of them we found the words, "Glory be to thee, O Lord," in the Pomeranian of 1568, and this is so unusual that the great liturgical scholar, Kliefoth, says: "The Pomeranian returns wholly to the ancient custom," that is, the old Roman custom, as Löhe plainly acknowledges. Thus another interpolation, and one not warranted by Lutheran usage, nor justifiable by the rule under which, it is claimed, the COMMON SERVICE was constructed. These responses are found in the Church Book of the General Council.

4. The "*Votum* (if used) —" "The peace of God, which passeth all understanding, keep your hearts and minds through Jesus Christ," to be said after the sermon, is of rare occurrence in the Liturgies of the sixteenth century. It can lay no claim to the so-called "common consent."

5. The COMMON SERVICE contains an "Offertory." But none is indicated in the Harrisburg Report. We have been able to find an offertory in only a single Lutheran liturgy of the sixteenth century, and that one is uniformly called "Romanizing," and was found fault with by Luther for its "prolixity." Moreover, the great scholars Calvör and Harnack declare that an offertory forms no part of a Lutheran liturgy.

These now are the facts. Each one of these additions is *material*, that is, each one brings in new matter and so affects the character of the service. Not one of these additions (except the fourth in name provisionally) was in sight at Harrisburg. Hence the General Synod neither *knew* of nor *authorized* nor *sanctioned* one of them (except the fourth in name provisionally).

That is, when she instructed the committee "to finish the details," she did not include, and could not have included these material additions, neither could these material additions have appeared in the COMMON SERVICE under the rule of its construction. Moreover, we do know positively, that some members of the General Synod's committee disliked and opposed these additions, which they could not have done had they been implied in the Harrisburg Report, or justified by the historic usage of the Lutheran Church. We leave the intelligent reader to decide for himself how far the COMMON SERVICE was "issued and authorized by the General Synod." If now it be said, These additions are not important, then we ask, Why were they made: Were they made because of their *non-importance*? But whether important or not, they are *material*. Melancthon's change of only one word in the tenth Article of the Augsburg Confession, has been deemed so material as to make the distinction of Altered and Unaltered. But it has been said that these additions do not amount to more than forty words. Very well. Why forty words? Would the principle be different if the additions were four hundred words? Is not the unauthorized addition or interpolation of forty words into a legal or public document quite enough to throw it out of court, and to change all relations of responsibility to it? Did the General Synod adopt and authorize these *forty words*, which so significantly alter the form of the COMMON SERVICE, and add to the elaborateness and 'proximity' of its structure? It will not do to say, These additions are portions of Scripture. We are not disputing about the Scriptural character of these additions, but of *matters of fact*. We repeat that not one of them (except the fourth in name provisionally) was in sight at Harrisburg, and not one of them is historically justifiable under the rule laid down for the construction of the COMMON SERVICE. It is not a matter of liturgical taste, but a matter of fact, and it can never be said that the General Synod "authorized" any ORDER OF MORNING SERVICE," except that contained in the Harrisburg Report. We forbear to inquire whether the General Synod ever supposed or even dreamed that "to finish the details" meant to construct a book of over two hundred pages as "THE ORDER OF MORN-

ING SERVICE;" or to imagine what might have happened had Dr. Wenner plainly told the General Synod at Harrisburg that the proposed COMMON SERVICE would be an almost literal reproduction of the Church Book of the General Council, so that in the official language of Dr. Schmucker, the latter could be used until worn out, because there is "no noticeable difference" between the two books, (Minutes, Gen. Council, 1887, p. 24)

CONCLUSION.

Dr. Wenner did not take up the gauntlet we laid at his feet in our former article. He declared that he would leave it just where we had placed it. Perhaps he thought the circle was too wide. We now narrow it by omitting Luther's German Mass, and make him this final proposition: Let him take the four liturgies called "standard" by Dr. Schmucker in the Preface to the United Synod's Book, and the three which the same high authority in the same writing calls "three orders of great weight." Let him apply to these seven the rule according to which, it is claimed, the COMMON SERVICE was constructed. If now by the application of said rule to the designated liturgies, he brings out as a result the COMMON SERVICE as it stands printed in the United Synod's Book, or in that which bears the name of the General Synod, then forthwith will we publish to the world a full and candid retraction of every allegation we have ever made against the COMMON SERVICE.*

*We had expected to review also "The Order of Evening Service, or Vespers," and "The Order of Early Service, or Matins." We are prepared to show that both these orders in the "COMMON SERVICE" have even *less* right to claim the "common consent" of the Vesper and Matin services of the "pure liturgies," than has "The Order of Morning Service, or the Communion," to claim the "common consent" of the communion service of the same class of liturgies. We give a sample of each, taken from the great and influential Saxon of 1539: One or two or three Psalms with the Antiphon, Responsory or Hymn, Scripture Reading, Magnificat with Antiphon, Collect, Benedicamus. Matins: One or two or three Psalms with Antiphon, Reading from Old Testament, Benedictus with Antiphon, closing with Collect. The Te Deum is optional as an addition. We know some a little longer, some a little shorter. Some add preaching, others do not. Now what are these services in the COMMON SERVICE, but a protest against the simpler worship of our fathers! Let us honestly tell the people so.

P. S. The April number of the QUARTERLY contains two other replies to "The Liturgical Question." They add nothing new to the argument, but serve well to illustrate the Horatian maxim, *Ne ultra sutor*. Moreover, they exhibit a violence of temper and a perverseness of representation, which place them without the pale of proper Christian controversy.

ARTICLE VII.

THE EPISTLE TO PHILEMON.

By J. K. DEMAREST, D. D., Gettysburg, Pa.

There are considerations besides the fact that they both mention Paul as a prisoner in Rome, from which we know that the Epistle to Philemon and the Epistle to the Colossians were written on the same occasion. From a comparison of the two Epistles we learn much, which we could not from either Epistle alone. Colossæ was a city of Phrygia. It was the smallest of three neighboring cities, in each of which a Christian church had been planted, Laodicea and Hierapolis being the other two. Both of these are mentioned in the closing chapter of the Epistle to the Colossians, with direction that the Epistle shall be read also in them. Magnificent ruins of temples, baths, aqueducts, gymnasia and sepulchres still testify to the wealth and prosperity in ancient days of Laodicea and Hierapolis, while almost every vestige of Colossæ has disappeared from the earth. Why then did the apostle send his letter to Colossæ, by far the least important of the three cities? Presumably from the circumstance that Onesimus, who was with him, was from that city and was about to return to it. He says, "All my state shall Tychicus declare unto you, who is a beloved brother, whom I have sent unto you for the same purpose with Onesimus, a faithful and beloved brother who is one of you."

Nothing is said in the Epistle to Philemon about the city of Colossæ, nor could we know from that Epistle alone, where either Philemon or Onesimus belonged. But besides the facts that the Epistle to Philemon concerns Onesimus who carried it,

and that Onesimus is declared, when Paul addresses the Colossians, to be one of them, Paul in the Epistle to the Colossians salutes Archippus, saying, "Take heed to the ministry," and again in the Epistle to Philemon, "Archippus our fellow soldier." Other coincidences might be mentioned, as that the same persons send salutations in both Epistles, and that, while Onesimus, whom the Epistle to Philemon concerns, was a slave, Paul has much to say in the Epistle to the Colossians about the relations between masters and slaves. These coincidences not only throw light on the Epistle to Philemon, but show in a striking way the authenticity of both Epistles. The word of God abounds in such evidences of its truth.

The purpose with which the Epistle to Philemon was written is apparent from within itself. Paul was in Rome a prisoner, but dwelling in his own hired house with considerable freedom of movement. His friends had access to him and he spent much of his time preaching to those who gathered to hear. Onesimus was a slave. The slaves of that day were many of them intelligent, often quite as much so as their masters, and not always without ambition. Onesimus had run away from his master at Colossæ, and to get as far from him as possible, to hide himself effectually, and to have as good a chance of a living and some advancement as the world might afford, had managed to get to the world's metropolis—it is in a metropolis always that you will find the best and the worst elements of society—to Rome. There somehow he fell in with Paul, probably first with some of Paul's converts, who induced him to come and hear and see Paul. The result was Onesimus' conversion. I must fancy that hitherto he had borne an assumed name. But now he turns out to be a runaway slave belonging to Paul's own "dearly beloved brother and fellow laborer," Philemon of Colossæ! What is to be done? This is the decision: Onesimus must go back to his master. Whether there was any difficulty in bringing Onesimus to consent does not appear. It does appear, however, that Paul apprehended difficulty in persuading Philemon to receive the runaway in such a manner as would comport with the new fact of Onesimus' being as good a Chris-

tian as Philemon. So when Onesimus has agreed to return, Paul writes a letter and sends it by the hand of Onesimus to Philemon. That letter is the Epistle before us.

1. Right here at the beginning we may learn something as to what kind of a literature that is, which we have in the Bible. Here is a part of the Bible, what we should call one of its books, occasioned by the necessity of writing to a master about a runaway slave. We cannot make ourselves sure that when Paul wrote this letter he thought of anything but the business in hand—that affair of Onesimus. Paul was not the only man who ever wrote a letter under such circumstances. Many letters have been so written. Nor could any supernatural suggestion or other help have been necessary, more than other mortals have received. He knew Philemon, he knew Onesimus, he knew what he wanted. Sometimes the prophets and apostles were God's agents for the making known of truths, to which the human mind could never by mere nature come. In such cases God made direct revelation to them; *how*, it would be as impossible to say as to explain the supernatural in other cases. There *is* a supernatural element in the Bible, as also a natural. The same reasons that make us recognize what can have come only from a divine source, should make us recognize what is human enough. It is precisely this combination of the divine with the human and of the human with the divine, which makes the Bible not only the best but the most interesting book in the world.

But this brings up the question, the Epistle having been written under such circumstances; for such a purpose, and in so ordinary and strictly human a way, why do we find it included among the books of the Bible? Why does it occupy so high a place? Does it deserve it? Can we find anything in the book confirming the judgment of the Church that the Epistle to Philemon is to be considered a part of that inspired literature, from which we are to learn authoritatively what is the will of God? We answer that there is hardly a gem in the Bible the pure and perfect lustre of which is less deniable.

2. Besides other things we may learn from the Epistle a lesson of courtesy. It is impossible to read it without being im-

pressed with the delicacy of its sentiments, the neatness of the apostle's expression, his exemplary politeness. We remember an enthusiastic admiration when a boy for an address delivered by the celebrated Dr. George W. Bethune before a college society on gentlemanliness as illustrated in Paul's Epistle to Philemon. It will well repay to study the Epistle with this in view. Politeness, gentlemanliness, are not matters of mere words. Persons lacking that delicate sensibility which is essential to the true gentleman, may imagine if they do but speak in right forms, in case of public debate are within parliamentary rule, in case of conversation if their language have the sanction of acknowledged proprieties, that they are courteous. As regards forms they may indeed be so; their discourse may show that they are quite at home in good society; but, for all, they may be in fact greatly wanting in courtesy. It is the effect that determines. It is a small matter to a man who is wounded, whether he was wounded with an approved instrument. In the old days when knights wore swords, it was not sufficient to show a good knight, that he carried a genuine Toledo blade, and kept it bright and sharp, he must know how to carry it. If his manner of wearing his sword was bungling, awkward and careless, and he was habitually unthoughtful of the discomfort and inconvenience which he might occasion the people he was among, he was no good knight. It is the spirit of the Epistle to Philemon as a whole, that shows its high character, makes us know what Paul was. It is not the words a man uses, nor only the deeds he does, but what he *is*, that makes him a gentleman, as it is that only which makes him a Christian. There is a courtesy which shows rank, rank as to the kind of man, which is expressed in the movements of the body, even though awkward according to some ways of judgment, which is expressed in the lines of the face and the look of the eye. Mere fineness of manners can work no successful deception. We know a true gentleman by intuition. The character is so manifest, brute beasts, horses and dogs, know it and in the say way.

3. We may learn something from Paul's conduct towards one of his converts, a very humble one, a very poor man, probably quite penniless, of no connections or friends, a man too who

can give no satisfactory account of his past, in fact a slave who has run away from a good Christian master. Observe the interest Paul takes in him, deep and continued. We are told in the Epistle to the Corinthians that the early Christian Church was made up of not many wise, not many mighty, not many noble, but had in it a larger proportion of the foolish, the weak and the despised. The church at Corinth accorded with that rule, but that at Rome came nearer than most others to being an exception. We have reason to believe that in Rome some who belonged to Cæsar's palace, including a person or two of imperial blood, were among those who gave what was better than a merely respectful hearing to Paul's preaching. If anywhere, then in Rome Paul might have been tempted to keep the good cause free from low and questionable alliances. But Paul, who knew well the true spirit of Christianity, and was, as we have seen, a gentleman as well as a Christian, knew no difference between the poor and the rich. He felt nothing of his assured rank imperiled by association even with a slave. He certainly entered into an intimate acquaintance with Onesimus. He wanted Onesimus to do all that was right. He was solicitous about him. It appeared to Paul that Onesimus ought to return to his master. It was not enough for Paul to win Onesimus's consent and take a kindly leave of him on the eve of his departure. Paul's interest in Onesimus runs ahead of him to Colossæ. So he writes a letter, in fact two letters, one to the church at Colossæ, another to Philemon; and a father could not have written more affectionately and tenderly of a son. Indeed he calls him a son; "my son Onesimus," says he, "whom I have begotten in my bonds." When more than two centuries afterwards the Roman Emperor himself, Constantine, received baptism, the assembled bishops, whatever were the tempting inducements, could not show themselves more friendly to him than Paul showed himself to the slave Onesimus.

4. We may learn something from the way which Paul conducts himself towards his fellow ministers. Philemon was not only "dearly beloved," but "a fellow laborer." He and Archippus appear to have been the two ministers at Colossæ. Philemon was not an apostle; nor had he had the advantage of much

association with the apostles; nor did he belong to that body which boasted Jewish precedence and circled around the pillars at Jerusalem. His name shows him a Greek, and he is unmentioned elsewhere in the New Testament. He was probably, as we might say, "a very ordinary man." Now Paul being the leading apostle, so recognized among the Gentiles, the organizer of the churches in Asia Minor, the eloquent, supernaturally endowed, ready to seal his great work with martyrdom under the eyes of Cæsar, why did not Paul command Philemon? Why did he not tell Philemon roundly what it was his duty to do? "*To Philemon, greeting:* Onesimus, a slave of yours—and I doubt much the propriety of a minister's owning slaves—has appeared at Rome and been converted under my preaching. I have ordered him back to you. He has shown much genuine Christian spirit in consenting to go. I trust I shall not be disappointed in expecting that you on your part will meet him as a Christian man and especially a Christian minister ought. *Farewell.*" That was not Paul's letter, nor was Paul's letter in that spirit. Paul says: "We have great joy and consolation in thy love, Philemon, because the hearts of the saints are refreshed by thee, brother. Wherefore though I might be much bold in Christ to enjoin thee that which is convenient, yet for love's sake I rather beseech thee; I beseech thee for my son Onesimus whom I have begotten in my bonds." Onesimus was a bright and handy fellow, and, though unprofitable to his master, had since his conversion made himself of much use to Paul, so that Paul would gladly have retained him. Paul continues, "Whom I have sent again; thou therefore receive him that is mine own heart, whom I would have retained with me, that in thy stead he might have ministered unto me in the bonds of the Gospel; but without thy mind would I do nothing that thy benefit should not be as it were of necessity but willingly. If thou count me therefore a partner, receive him as myself. If he hath wronged thee, or oweth thee ought, put that in mine account. I Paul have written it with mine own hand, I will repay it. Yea, brother, let me have joy of thee in the Lord. Having confidence in thy obedience, I write unto thee, knowing that thou wilt do more than I say." What a delightful ministerial rela-

tion! I was about to say, what an ideal relation! It is certain that there was in Paul no disposition to lord it over God's heritage.

5. We may learn something from Paul's conduct with reference to a great and powerful, but evil institution. Gibbon estimates the number of slaves in the early Roman Empire at one half the entire population; some place it as high as three slaves to one freeman. Their treatment was often harsh in the extreme. The slave had no protection in the law as he had no rights. A mistress could condemn a slave to crucifixion without giving a reason. Tacitus relates that when Pedanius Secundus, a prefect of Rome, was assassinated, 400 slaves, that he owned, were executed, because they had not prevented his murder, though nothing showed that they could have prevented it. We shall all agree, that such a man as Paul must have been opposed to slavery. But the question of its continuance was never in Paul's day submitted to ballot, nor was a subject of the Roman Empire allowed to do much noticeable talking about public matters. When the fugitive Onesimus fell into Paul's hands, he sent him back to his master, not in chains under a guard, nor fastened at the end of a cart, but having persuaded him to go. Paul had his reasons. He imitated Christ. As an apostle he could be no "judge" nor "divider" among men. He was not on a mission relating to a temporal kingdom, or to temporal kingdoms. He confined himself to the enunciation of moral and spiritual principles. So, having persuaded Onesimus, he sent him to his master *with a letter in his hand*. Oh, the power of words when they express a truth! Oh, the power of a truth! Oh, the power of principles! Paul's Epistle to Philemon is one of the shortest separate writings in the Bible, one chapter of only 25 verses, but there was that in it, that declaration of a truth in Christ which was in course of time to overturn slavery and end it in the civilized world. Says Paul: "Perhaps Onesimus departed for a season, that thou shouldst receive him back forever; not now as a slave, but a brother beloved, specially to me, but how much more unto thee, both in the flesh and in the Lord? If thou count me therefore a partner, receive him as myself." There was that in Paul's so gently expressed

injunction, he put it only as a request, which stood in an unchangeable and mortal antagonism to slavery. Those words of Paul, more powerful than swords and hammers would have been in the hands of the slaves themselves, broke fetters. Onesimus returned to Philemon carrying the letter. But Onesimus was no longer a slave, for Philemon could be no longer a master. Henceforth Onesimus and Philemon were brothers, "brothers beloved both in the flesh and in the Lord!" So in the Epistle before us we see Paul waiting with a divine patience while a divine principle works its perhaps slow but irresistible divine work!

6. The Epistle before us illustrates in certain respects the superiority of Christianity. Quite curiously and suggestively there has come down to us from Paul's own day, a letter written by a Roman, who was much of a literary man and enjoys the reputation of having been a "blameless gentleman," for a purpose close to that for which Paul wrote his. We shall quote it that a comparison may be made, as a comparison often has been, prefacing it with only this remark, that like Paul's letter it is a gem, showing what excellent work the Holy Spirit has sometimes wrought even in the souls of the heathen.

"Pliny to his friend Sabianus, greeting: A freedman of yours, whom you said you were angry with, came to me and prostrating himself at my feet, as if at your own, clung to them. He wept much, and begged much; much of the time too he was silent: in fine he made me confident of his penitence. I believe him to be truly amended, because he is sensible that he has been delinquent. You are angry, I know; and you are angry with a cause; but the glory of clemency is greatest when the cause of anger is most just. You have loved the man and I hope will love him: meanwhile it is sufficient, that you suffer yourself to be entreated. You shall be at liberty to be angry again, if he shall deserve it, which having shown yourself exorable, you will the more excusably be. Remit somewhat to his youth, remit somewhat to his tears, remit somewhat to your own indulgent disposition. I fear lest I may seem not to ask but to compell, if to his prayers I add my own. Nevertheless I shall add them the more fully and freely inasmuch as I have sharply and severely reprov'd him, having strictly threatened

never hereafter again to intercede with you. This to him, whom it was proper to alarm, but not the same to you. *Farewell.*"

Such a letter still does honor to its writer and shows convincingly, as I have said, that the operations of the Spirit of God have never been wholly confined to the Jewish or to the Christian Church. But excellent as the letter is, how immeasurably superior is that of Paul, not necessarily in form—Pliny's Latin is likely better than Paul's Greek, though we prefer Paul's easy, straight-forward style to Pliny's stateliness—but in substance, note Paul's superiority, which is the superiority of Christianity. In the letter of the noble Roman there is nothing like this, "perhaps he therefore departed from thee for a season, that thou shouldest receive him forever, not now as a slave, but a brother beloved, "both in the flesh and in the Lord." A brother beloved! It was Christ who had taught that all the world should say together, "Our Father which art in heaven." The good Pliny did not know that. Then note also how into the letter of Paul enter all the motives and sanctions of a perfect religion. How could Philemon when he read the Epistle help being reminded of his own relations to the divine Christ! Pliny's letter makes use of an elegant aphorism. "The glory of clemency is greatest when the cause of anger is most just." That is good and true, but is, after all, cold philosophy. On the other hand, when Philemon pondered Paul's letter especially when he came to the words, "If thou count me therefore a partner receive him as myself," he could not but be reminded of the words of Christ, "Because ye have done it unto one of the least of these my brethren, ye have done it unto me." Nor do we believe that Philemon could have missed seeing an analogy which has been beautifully expressed for us by Luther in the preface to his commentary on this Epistle "As St. Paul takes the poor Onesimus to his heart, stands as representative for him with his master, intercedes for him as if it was himself who had sinned and not Onesimus, strips himself of his own rights and so compels Philemon to relinquish also his, even so did Christ for us with God the Father; for Christ also stripped himself of his rights and by love and humility induced the Father to lay aside his anger and

power. and to take us to his grace for the sake of Christ. For we are all to Christ, like Onesimus to Paul, as I think of it."

We are nowhere told what was the result of Paul's letter, but it was not necessary to tell us. Philemon could not deny the faith. Oh, the faith, how it exalts us! The Christian faith, how it has lifted up the world! Philemon must have acted in accordance with the high requirements of the faith, and he and Onesimus and Paul must have rejoiced. We love to think of them.

ARTICLE VIII.

THE EVIDENTIAL VALUE OF PROPHECY.

By REV. PROF. J. B. FOX, PH. D., Newberry, S. C.

Prophecy is miracle of knowledge. It is a declaration or representation of some future fact or event beyond the power of human sagacity to discern or calculate. It is not mere prescience which is sometimes able to forecast the future by tracing cause and effect in their usual operations, by observing human characters and marking present tendencies. The experienced politician may sometimes form plausible conjectures in regard to the issues of pending crises, and will frequently anticipate events with a sagacity and success that excite the astonishment of less penetrating minds. But that which he foresees always bears close connection with immediate facts and circumstances and is entirely dependent on them. Even then his judgment frequently miscarries, and his calculations are baffled.

But prophecy is the foreseeing and foretelling of future events which are not dependent upon causes in operation at the time of prediction, to which no change of circumstances leads, to which no train of probabilities points. Prophecy depends exclusively upon the omniscience of God. It is the highest evidence that can be given of supernatural communion with the Deity. To cure diseases with a word or touch, to raise the dead, may be termed miracles of *power*; so the prediction of

future incidents, which are plainly beyond the limitations of human foresight, may be called miracle of *knowledge*. Hume says that "all prophecies are real miracles, and as such only, can be admitted as proofs of any revelation." All arguments for the evidence of miracles may, therefore, be applied with equal force to that of prophecy.

I. *The present status and method of the argument from prophecy.*

Dr. George P. Fisher says: "It appears to be thought by many at present, that the argument for Christian revelation from prophecy is of little weight. In treatises on Christian evidences, it has fallen into the background, or has disappeared altogether. By some it would seem to be an objection, rather than a support, to the Christian cause. This impression, which has arisen in part from wrong methods of interpretation that were formerly in vogue, has no real foundation. On the contrary, prophecy, looked at in the light of a more scientific exegesis and a larger conception of the nature of prophetic inspiration, furnishes a striking and powerful argument for revelation."*

There can be no doubt that many of the former conceptions of Christian Apologists in regard to the design and use of prophecy must change. One change in the modern view is in the fact that the principal business of the Hebrew prophet was not prediction, but to give warning, instruction and comfort, according to the exigencies and responsibilities of the hour.

But the principal difference between the former and more modern conception is that a literal and minute fulfillment is not expected, and should not be maintained. There has perhaps been too excessive effort put forth by such writers as Newton, Paley and McIlvaine to show an exact correspondence between prophecy and its fulfillment. It is then more difficult to establish the inference that the prediction was not written after the event has occurred.

The prophet has a presentiment, a surmise, based upon a certain revealed truth in regard to some future event, and he is left to his own natural powers and resources, quickened and guided

*The Grounds of Theistic and Christian Belief, p. 314.

by the inspiration of God, to clothe that truth with appropriate imagery. He does not pierce through the veil of the unseen, and draw a picture of the future in those strict historical lines which will characterize it when it unfolds itself. In order to delineate the subject-matter of the prophecy, with the greatest clearness and precision, he employs comparisons, and popular ideas of the past and present. As Ewald, quoted by Fisher, says: "To set forth the presentiment of evil, there occurs the memory of Sodom, or all the terrible things of nature; whilst for bright hope and aspiration, there is the memory of Mosaic and Davidic times. But the prophet does not really intend to say that only the things that occurred in Sodom, and under Moses and David, will recur, or that mere earthquakes and tempests will happen; but, using these comparisons, he means something far higher."

The mind of the prophet, glowing with lofty ideals, leaps over centuries, and connects the events, which seem near at hand, with conditions with which he is conversant, and with personages already living.

Knapp gives the following succinct statement of the argument from prophecy: "God only can foresee future and fortuitous events. When a man therefore foretells events of this nature, he proves that he is instructed and commissioned of God."* Justin Martyr says: "To declare a thing shall come to be, long before it is in being; and then to bring about the accomplishment of the very thing according to the same declaration; this, or nothing, is the work of God."†

Horne says: "By these prophecies, interspersed with the greater part of the Scriptures both of the Old and New Testament, the sacred writers have established their claim to inspiration, that *they have not followed cunningly devised fables, but that they spake and wrote as they were moved by the Holy Ghost.* The use and intent of prophecy, then, was to raise expectation, and to soothe the mind with hope,—to maintain the faith of a particular providence, and the assurance of the Redeemer promised,

*Christian Theology. p. 62.

†McIlvaine's Evidences of Christianity, p. 186.

and particularly to attest the divine inspiration of the Scriptures."*

II. *The criteria and facts upon which the validity of the argument from prophecy depend.*

The principal criteria are these :

(a.) The prophecies must not be explained by the supposition of an accidental circumstance. It is conceivable that a prediction, made at a venture, and confining its terms to but one event expressed in a general way, may happen to result in a way that seems like genuine prophecy. But when the prediction involves the minutiae of time, place and attendant incidents, as do most of the Scripture prophecies, the possibility of fulfillment by a mere fortuitous concourse of events becomes extremely doubtful. It is characteristic of heathen oracles and other human vaticinations that they are expressed in ambiguous terms, and refer usually to only a few particulars.

Gregory, quoted by McIlvaine, makes the following ingenious statement in regard to the idea of *chance* as an explanation of the coincidences of prophecy: "Suppose that instead of the spirit of prophecy, breathing more or less in every book of Scripture, predicting events relative to a great variety of general topics, and delivering besides almost innumerable characteristics of the Messiah, all meeting in the person of Jesus, there had been only *ten* men in ancient times who pretended to be prophets, each of whom exhibited *five* independent criteria as to place, government, concomitant events, doctrine taught, effects of doctrine, character, sufferings, or death; the meeting of all in one person should prove the reality of their calling as prophets, and of his mission in the character they have assigned him: suppose moreover, that all events were left to *chance* merely, and we were to compute, from the principles employed by mathematicians in the investigation of such subjects, the probability of these *fifty* independent circumstances happening *at all*. Assume that there is, according to the technical phrase, an *equal chance* for the happening or the failure of any of the specified particulars, then the probability against the occurrence of all the particulars in *any* way, is, the fiftieth power of two to unity; that is, the probabil-

*Introduction to the Holy Scriptures, Vol. I, p. 122.

ity is greater than *eleven hundred and twenty-five millions of millions* to one, that all these circumstances do not turn up at distinct periods."*

It is to be observed that this calculation allows *all* time for the fulfillment to occur, even to the end of the world. When, however, the prophecy specifies a definite period for the fulfillment, the immense improbability that the fifty particulars will take place transcends all power of numbers to express.

It only remains to be said that the scheme of Scripture prophecy is too vast and multifarious to be explained on any hypothesis of *chance*; a mere subterfuge adopted by atheists to escape the arguments for the existence of a supreme and all-wise Being, who is immanent not only in the universe, but in the history of the race.

(b.) Prophecy must not be explained by supposing the effect to be produced by the predictions themselves. Let us suppose that a band of men, having the predictions of the Old Testament prophets before them, and undertaking to promote an imposture, choose for their leader, one who had been born at Bethlehem, of the house and lineage of David, and ordered his appearance at the precise time of the prophecy. How, on this hypothesis, could a deceiver have been secured who would be willing to comply with predictions in regard to the passive obedience of the promised Messiah? Would he have been willing to submit to crucifixion for the sake of fulfilling the prophecy? How would another have managed to betray him, and out of remorse, hang himself? What explanation could be offered in regard to the agony of Gethsemane, the cruel mockings and scourgings, the instruments of torture, the severity to his body while he was alive, and that forbearance to it after he was dead?

Evidently, these things are inexplicable on any theory of prophecy as the result of the predictions themselves.

When it is said of Christ, that he cured diseases, or performed miracles in order that "it might be fulfilled" which was spoken by the prophets, it is to be understood that he had the prophecies in view, and that it was his intention thereby to vindicate

*McIlvaine's *Evidences of Christianity*, pp. 213, 214.

his claim to be the Messiah, and his ability to perform the miracles predicted was the highest credential of his right to the claim.

The validity of the argument from prophecy depends upon the establishment of the following facts :

1. The prediction must be proven to be truly pre-diction ; the prophecy must have been proclaimed prior to the event to which it relates. The prediction must be historically true,—that is, it must be shown that it was not fabricated after the events to which it relates, nor enriched by the addition of any circumstances that may have occurred in connection with the fulfillment of the prophecy. The testimony must be produced that the prophecy was not the product of any native sagacity, based on natural causes known to be in operation.

This is the principal test of genuine prophecy, and hence Paley makes it the foundation for his entire argument.*

2. Prophecy must not hide its meaning in ambiguity, like heathen oracles. Heathen oracles only spoke as they were paid or intimidated, and their avowed end was to gratify the ambition of some political leader, or to satisfy some trivial curiosity. Their answers were never spontaneous. They spoke only when compelled, in answer to direct appeal. They made careful preparation before giving response. The god was not always in a humor for consultation. "Either he was talking, or he was pursuing, or he was in a journey, or per-adventure he was sleeping, and must be awakened." There was no want of subterfuges to postpone the consultation, or to explain away the failure of the prediction. It requires no great ingenuity to see the vast difference between such pitiful mockeries, and the sublime and holy prophecies of the Scriptures which together constitute one grand open scheme, looking to one supreme end and consummation. The Sibylline oracles at Rome could only be consulted by the quindecemviri, and then only with an order from the senate. The Scripture prophecies are recorded in books, which are always open to examination, and which all persons are urged to read.

*Evidences of Christianity, pp. 181-191.

3. The fulfillment must be capable of proof from history. Prophecy is not evidence until fulfilled. We have already observed that the exact and perfect fulfillment of all the minutiae is not expected, yet sufficient data must be produced to show real and undoubted correspondence between the prediction and fulfillment. It is remarkable in the case of the Scripture prophecies how striking and exact the coincidences are. All writers on the Christian evidences devote considerable attention and space to tracing these coincidences. Horne divides the Scripture prophecies into four classes: "Prophecies relating to the Jewish nation in particular,—Prophecies relating to the neighboring nations and empires,—Prophecies directly announcing the Messiah,—and Prophecies delivered by Jesus Christ and his apostles," and cites much convincing testimony from history to prove the fulfillment of each class.*

Fisher divides the fulfilled prophecies into two classes: (a) The Messianic prophecies of the Old Testament; (b) particular occurrences.†

Paley takes only two prophecies: (1) The Messianic prophecy of Isaiah liii., delivered by a writer who lived seven centuries before the Christian era; and (2) Our Lord's predictions concerning the destruction of Jerusalem, recorded by three of the Evangelists,‡ McIlvaine gives a very full and detailed statement of the prophecy relating to the destruction of Jerusalem, and adduces many striking illustrations from sacred and profane history to establish an exact correspondence between the predictions and their fulfillment.§

III. *Special features of the argument from prophecy of present, practical value.*

(a). The cumulative force of the argument. The present age enjoys an expanse, variety and completeness of prophetic evidence far superior to any other since the days when "holy men of old spake as they were moved by the Holy Ghost." In this respect the argument from prophecy possesses at present greater probative force than that from miracles.

*Introduction to the Holy Scriptures, Vol. I., pp. 122-142.

†Grounds of Christian and Theistic Belief, pp. 321-326.

‡Evidences of Christianity, pp. 181-191.

§Evidences of Christianity, p. 219 seq.

The evidence from miracles, though it could never have been more conclusive than it is to us, was nevertheless more impressive to those who were the immediate eye-witnesses of them. But a similar privilege is conferred upon us who are the witnesses not only of the execution of the great scheme of Scripture prophecy in history, but of its ever increasing fulfillment in our own age and generation. "There is to us, a voice from the silent solitudes where Babylon and Tyre once stood in pride, and reigned in power; from the modern history of prostrate Egypt; from the wonderful annals and present condition of the Jewish race; from the desolate state of the holy land and adjoining countries; from the rise and present aspect of the mystic Babylon—which the primitive Christians had not the privilege of hearing."* And thus the force of the argument is yet to continue to grow. Judging, as we may, by "the signs of the times," we are already entering the morning twilight, when the fulness of glory, foretold by the Scripture prophecies, shall be ushered in by the end of the world; when the "Son of Man," who is the great Archetype of Evangelistic symbol and Apocalyptic vision, "shall come with power and great glory."

(b). Another consideration of special importance is the harmony and continuity of Scripture prophecy. All the Scripture prophecies may be grouped together into a regular system, all the parts of which harmonize in one amazing and consistent plan, which runs parallel with the history of mankind, past, present and to come. The train of holy men, "who spake as they were moved by the Holy Ghost," included every variety of character and condition—patriarchs, priests, judges, shepherds, fishermen. The subjects of their prophecies embraced many nations, minor and remote, and particularly the Jews for many generations. They foretold the downfall of cities and empires in the far-distant ages; they wrote in different epochs of history; yet, there is not the slightest inconsistency or collision, although the whole array of prophecy, from first to last, is concentrated upon one object—the eternal accomplishment of the plan of redeeming love in Jesus Christ, the center of the history of the human race.

*Mellvaine's *Evidences*, p. 187.

(c.) Prophecy is evidence immediately present to the mind. In this age of thoughtlessness, indifference and mental sluggishness on the part of so many, this fact is of special importance. A desideratum is here supplied by prophecy which is not met by the argument from miracles. It requires some effort to place before a willing skepticism the requisite testimony to establish the possibility and nature of miracles. But the argument from prophecy may be rendered brief, and tangible enough for the most obstinate antagonists of divine revelation. They have only to read the Biblical prophecies in regard to the ruin of the once proud cities of Babylon, Tyre and Nineveh, or of the overthrow of the four great world-kings mentioned by Daniel, and the triumphant progress of Christianity in history—"the stone cut from the mountains" which "ground them to powder," or themselves to visit the ruins of these great cities and empires, to be convinced overwhelmingly of the perfect and unmistakable fulfillment of events which no human sagacity could possibly have foreseen or brought to pass.

Prophecy is not however the only evidence that the Scriptures are a revelation from God. Nor should the evidence thus afforded be exalted above that of miracles in value, or supersede it in importance. Miracles and prophecy constitute together sufficient testimony to any rational mind that the Scriptures "are given by inspiration of God," and that they are able to make us "wise unto salvation." "Men are sometimes disposed to think that if they could see a miracle wrought in their own sight, they would believe the Gospel without delay, and obey it unreservedly. They know not their own hearts. 'If they believe not Moses and the prophets, neither would they be persuaded, though one rose from the dead.'"

ARTICLE IX.

REVIEW OF RECENT LITERATURE.

BOARD OF PUBLICATION OF THE REFORMED CHURCH IN AMERICA,
NEW YORK.

The Reformed Church in America, Its Origin, Development and Characteristics. By David D. Demarest, D. D. pp. 215.

Dr. Demarest has re-written his history of the Reformed Church in America, which appeared under a slightly different title in 1856, and passed through three editions. The present neatly printed and bound and beautifully illustrated volume is the result. The work is admirably done in concise and clear style and with excellent arrangement. It is more readable than such histories often are, there being an avoidance of details, which could be only of local or personal interest, and so broad is the author's view that every person concerned in the progress of the Gospel, whatever his denominational connection, must be interested in the narrative.

The book opens with a brief history of the Reformation in Holland, the struggle of the Netherlands with Charles V. and Philip II., and shows the origin of the Reformed Dutch Church in that redoubtable country and stirring period. The frontispiece shows the coat of arms of William the Silent, and the author does not conceal a justifiable pride in an ecclesiastical ancestry furnished by a people including such names as Erasmus, Grotius, Spinoza, Scaliger, Arminius, Barneveldt, Rembrandt.

When the Dutch came to New York they brought with them "krank-besoeckers," officers of the Church of Holland, to visit and pray with the sick. The first Reformed Dutch church in this country was organized in 1628 in New York, New Amsterdam as it was then called. The early churches of the denomination were centered about that city and Albany, N. Y. A few churches were organized at a distance from these, but standing apart were weak and sooner or later absorbed into other denominations, as for example, one in Adams county, Pennsylvania. As New York is the metropolis of the nation it is often asked why has the Dutch church continued so small numerically. The question is satisfactorily answered by Dr. Demarest; he attributes the failure of early growth to three causes: 1. When the church had been in existence in this country only 34 years, New York fell into the hands of the English, who required all the inhabitants to support the Episcopal Church. This imposed a heavy burden on the Dutch greatly hindering their work. 2. They used exclusively the Dutch language in the pulpit even after Dutch

immigration had ceased, which it did early, thus cutting themselves off from accessions of other nationality, and sending not a few of their own people, who preferred to speak the language of their adopted country, to the Episcopalians and Presbyterians. 3. Not until 1772 did the Church in this country have an existence so independent of the mother church in Holland that it could provide itself with ministers. It was obliged to send across the ocean for them, the result being that many churches remained long without pastors and that many pastors when they came were unsuited to their congregations. Dr. Demarest insists that the want of progress of the denomination was due to the circumstances and not to the Dutch themselves. The reader will not perhaps be able to see that the Dutch themselves were not accountable for these circumstances.

The contention over the use of Dutch language is suggestive; it resulted in excluding from the denomination, first, those who were most desirous to substitute the English; second, those who became wearied with the strife; and third, when at last beginning with the year 1803 the English language was introduced, those who were most offended by it. It clearly appears that it was mainly the time consumed in the movement which made it so disastrous. Only from the lucid pages of the book before us could we ever get a clear idea of the contest lasting 18 years—give time always to the Dutch—between the *Cœtus* and the *Conferentie*. The *Cœtus* had the piety of the church and the spirit of progress, such as there was, the *Conferentie* the learning and the orthodoxy. The *Cœtus* desired pastors at once for all the churches and insisted on good moral character as a qualification. The *Conferentie*, the leaders of that party having been themselves educated abroad and ordained by the Church of Holland, thought it better that the congregations should wait for men like themselves even at the expense of some present religious life, and when a Hollander with proper credentials had come over the sea, were naturally disposed under all circumstances to stand by him. It is pleasant to note that the mother church exhibited throughout this period a liberal and Christian spirit, willing to do whatever might be best. The parties were finally brought together mainly through the instrumentality of Dr. J. H. Livingston, a descendent of the Livingston of Kirk of Schotts fame, a man whose piety, orthodoxy and energy combined to make his the greatest name in the early annals of the Reformed Church in America. We do not fail to note the frank acknowledgment of "that part of Dutch history which it is not pleasant to review—the history of persecuting measures against non-conforming sects," especially the Lutherans. But the Dutch were not the only denomination who persecuted; few that had opportunity were not guilty. The sin is to be charged as much on the times as on them.

"The Reformed Church in America" is at present one of the most active in all good works. Its Foreign Missions have been especially suc-

cessful in India, China and Japan. The Church has not ceased to grow. In 1855 there were 364 churches and 348 ministers; in 1888 there were 546 churches and 555 ministers, an increase of one-third in 33 years. Its doctrinal standards are the Belgic Confession, the Heidelberg Catechism and the Canons of the Synod of Dort. It is a moderately liturgical church requiring the use of certain forms on occasions of baptism, the Lord's Supper, ordination, etc. It has also forms of prayer, but the use of them is not obligatory and in fact the church presents a beautiful example of forms with freedom. Having a highly educated ministry generally characterized too by discretion and good taste as well as earnest piety, they rise above forms but use them on the occasions in which they may increase the attractiveness of worship or the effectiveness of ministerial service.

The work before us includes a history in brief of the College and Seminary at New Brunswick, N. J., the former of which was organized as Queen's College in 1770; the latter grew out of classes for instruction in Theology at first conducted by Dr. Livingston in his own house while a pastor in New York city.

J. K. D.

A. C. ARMSTRONG AND SON, NEW YORK.

Studies in Literature and Style. By Theodore W. Hunt, Ph. D. pp. 303.

As its title says, we have in this book a collection of studies. Some of the chapters appear to have been written as essays independently of the others; some for the completeness of the book. However, there is not a chapter but repays perusal. Those on "Matthew Arnold's English Style" and "Emerson's English Style" are decidedly the best. In the whole voluminous mass of what has been written on these two notable *litterateurs* we have seen nothing that has given us more satisfaction, appreciating the clear, pure, melodious, connected discourse of the one, and the strong, thoughtful, stimulating, sententious utterances of the other, and at the same time recognizing the limitations of both.

As regards the other chapters, they are not all equally good. The book is not at its best when of only three methods of cultivating literary style which it mentions, two are, "Familiarity with literary scenes and places," and "Personal contact with authors:—" "A visit to the celebrated English Lake Country, where Coleridge and DeQuincy lived awhile," &c. The literary style can hardly belong to a privileged class. The multitude of tourists have not borne out the rule; and Carlyle seems to have been of a different opinion, when to a man who was much bent on an interview he said, standing for a moment before him, "Gaze on, man, it will do me no harm and you no good." It suggests a doubt, too, when the influence of the "Old Mermaid of the days of Ben Johnson" in shaping literary character is referred to and Ben Johnson himself is mentioned on the next page as "wanting in that particular type of expression." Styles are characterized as Intellectual, Literary, Impas-

sioned, Popular, Critical, Poetic, Satirical and Humorous. The style Literary—Prof. Hunt seems to prefer this French order of the words—he distinguishes by three marks; 1, Ease and Naturalness, 2, Dignity of Manner, and, 3, Artistic Finish. But certainly a style intellectual or even popular may show all three of these marks in a high degree. Witness many of the essays of Charles Lamb. The author himself admits this fact in the chapter on Matthew Arnold's English Style where he says, "We have spoken of his essays as theological, educational and literary. Such a classification is for convenience only. All his writings are literary." Are we not right in denominating such different writers as Bacon, Locke, Latimer, Bunyan, Adam Smith, Burke, men of letters? Possibly their writings are not all of them marked by artistic finish, but is not that literary which, passing beyond the bounds of what may be merely professional or technical, addresses those interests which all men have in common, finds its way to the universal heart, so that though it may die the world does not willingly let it die. The suggestion we make relates however only to classification and naming. There is no part of the work before us which we cannot heartily commend to the consideration of all whose business it is to communicate thought and especially to the students of our colleges, a class to which the author particularly addresses himself. If such do not find help in this book, if its pages do not afford them delight, it can be only because they lack the "necessary sensibility and finer instincts," the "rightly constituted mind," in the absence of which literary culture is impossible. A particular recommendation of the work before us, which we must not omit to mention, is the large and impartial place it gives our American authors.

J. K. D.

Judges and Ruth. By the Rev. Robert A. Watson, M. A., Author of "Gospels of Yesterday." pp. 424.

The Prophecies of Jeremiah. With Sketch of His Life and Times. By the Rev. C. A. Ball, M. A., Chaplain of Lincoln's Inn: Contributor to Bishop Ellicott's "Commentary," the "Speaker's Commentary," etc. pp. 424.

We notice these two books together, inasmuch as they both belong to the same series—that of the "Expositor's Bible." We have had the pleasure of calling favorable attention to this series before. These two give us no reason for recalling anything we have already said but rather for adding to and emphasizing our former commendations. They are commentaries, but not after the usual type. The name of the series, "*Expositor's Bible*," tells in some measure the character of the books composing it. They consist of expository lectures on consecutive passages. These vary in interest and merit with the different men that have prepared them and yet the selection of the authors has been so judicious that all thus far have been good.

Instead of the wearying details of a commentary that takes verse by

verse and sometimes word by word, we here have Scripture explained as to incident and thought, thus finding what the Christian student of the word wants—an intelligent view without the distraction of an *ad verbum* interpretation. The practical illustrations, too, are not only helpful to the general reader in directing him to lines of Christian activity but also suggestive to the preacher. Exegetical comments are left to the exegetical commentaries, and yet, with all their minute details, it is doubtful whether the Scripture will be found more satisfactorily or accurately explained by them than by these expository lectures.

The "Sketch of the Life and Times of Jeremiah," given as the first chapter in the "Prophecies of Jeremiah," is worth more than the price of the whole book. We miss here, however, the excellent index we find in Watson's "Judges and Ruth." The series is well printed and attractively bound and makes a fine appearance on the library shelf.

HUNT AND EATON, NEW YORK.

Sacred Idyls. A Metrical Version of Solomon's Song, with appropriate explanations. By Prof. James Strong.

This is a book for the drawing-room table rather than the library shelf. It is beautifully bound and embellished. A large panoramic view of modern Jerusalem from a photograph on folded pages forms the frontispiece. It contains, besides an introduction and appendix, a new metrical version sometimes in rhyme of Solomon's Song, of which this is a specimen:

"Rise, come with me, my love,
The winter rains are passed,
Bright flower and cooing dove
Announce the Spring at last.

"The fig puts forth its fruit,
The vines their fragrance yield,
Rise, fair one, at my suit
And join me in the field."

The traditional view is followed which finds in Solomon's Song a spiritual allegory.

J. K. D.

Centennial of the Methodist Book Concern, and Dedication of the New Publishing and Mission Building of the Methodist Episcopal Church.

We have here in permanent form a brief historical record of the new Publishing and Mission Building of the Methodist Church and of its dedication. The principal addresses contained are by Bishop Andrews, Bishop Foss, Rev. Drs. Earl Cranston, M. D. C. Crawford, George S. Chadbourn, Sanford Hunt, A. B. Leonard, J. M. Buckley and Gen'l. Clinton B. Fisk.

J. K. D.

M. L. HOLBROOK AND CO., NEW YORK.

Eating for Strength; or Food and Diet in their Relation to Health and Work, together with several hundred Recipes for Wholesome Foods and Drinks. By M. L. Holbrook, M. D. pp. 246.

A very useful, practical book giving valuable directions for the best preparation of food, for the preservation or regaining of health and for keeping the body in the best condition for work. It takes however advanced ground in advocating that we "return to nature" (?) by avoiding all animal food, mainly on account of the cruelty involved in killing, and putting even oysters, clams, eggs, butter and milk under the shadow of a doubt. When the author tells us that the time is coming that such a reform in our dietetic habits will be as much a part of the struggle for human progress, as temperance or social economy is now, he fairly frightens us. Think of a Constitutional Amendment prohibiting the use of roast beef, or appeals from the pulpit in behalf of the pledge against oysters!

J. K. D.

D. APPLETON AND COMPANY, NEW YORK.

Studies in Hegel's Philosophy of Religion. With a Chapter on Christian Unity in America. By J. Macbride Sterrett, D. D., Professor of Ethics and Apologetics in the Seabury Divinity School. 1890. pp. 348.

We cannot but sympathize with the leading purpose of this work. It is one of the class, now becoming very numerous, that, from the pressure of the various forms of present skeptical thought, are seeking a more thorough completion of the apologetic view of Christian truth and its enduring verities. Their prevailing method is to penetrate, beyond all particular and incidental aspects of Christianity, to its fundamental conception as identical with the deep religious constitution of man and his necessary relations to God. This aim and method have shown a strong tendency to employ, in large measure, the conceptions and principles of the Hegelian philosophy. The influence of that profound and somewhat mystical philosophy is easily traceable in a clear, if not very wide, current in the varied theological literature of our day.

Dr. Sterrett's apologetic aim is manifest all through these "Studies" in Hegel's Philosophy of Religion. The studies seem indeed to be prompted wholly by the belief that that philosophy, in its fundamental conceptions of God and of God's immanence in nature, and especially in man, has furnished a sure and absolute foundation for the Christian religion. In this faith, evidently, the author has found the inspiration of these earnest pages.

Dr. Sterrett admits that "as a *professed*" system Hegelianism does not any longer reign in Germany. But he asserts that "it died only as the seed which grows." In its essential principles and spirit, he claims, it is leavening advancing thought almost everywhere, and that "the

transformed Hegel really occupies the intellectual throne as firmly as his bust the pedestal in the Hegelplatz in Berlin."

The introductory chapter presents a cursory view of the growth of the philosophy of religion, developing in suggestive hints, particularly in the teachings of Clement of Alexandria, Lessing, Kant, and preparing the way for the work of Hegel. Hegel's *Philosophie der Religion* is then taken up, and through successive chapters, the main features of his teaching are considered, embracing the Vital Idea of Religion, Theology, Anthropology and Pantheism, the Rise and Method of Comparative Religion, a Classification of the Positive (pre-Christian) Religions; closing with a chapter on The Absolute Religion, in which miracles, the Trinity, creation, the incarnation, the church, dogma and sacraments are considered in the light of Hegel's thought. The discussion is not a mere expository paraphrase of Hegel. Though in Chapters III. and VIII. the expository form prevails, the author generally uses the order and suggestions of the great German as a basis for his own presentation of the ultimate ideas in which it is supposed Christian faith must find its final ground and verification.

There is much in this volume to make it very interesting and profitable to students both of religion and philosophy if read with careful discrimination and just judgment. The course of thought is not commonplace. Both in its analytic and synthetic movement it seeks to go beneath mere phenomenalism and exhibit the absolutely real and necessary. The profoundest questions are attempted, and rich and quickening suggestions make these pages stimulating and helpful. But the reader, despite the commendable zeal of the author after an absolute foundation for religion, and the fine light that glows everywhere along the track of his discussions, will look in vain for that final Apologetic that shall supersede the need for, and take the place of, the common "current" apologetics which the author, in the preface, summarily waves aside as 'faulty' and 'inadequate,' and of which in part he elsewhere writes in a vein of almost contemptuous disparagement. Perhaps the title "STUDIES," chosen for the volume, as "studying done 'out loud,' after considerable silent pondering over the 'what there is in it,' " ought indeed to admonish us not to expect to find in it the full co-ordinated, developed and final Apology that is desired, but it strikes us as peculiarly unwise to preface a work with such a declaration of the inadequacy of the current method of apologetics, asserting in another place that "the infallibility of the Bible" has been "rudely shattered," when the book itself carries to its readers in the way of supply for the asserted need nothing more definite, distinct, or definable than the peculiar Hegelian metaphysics of God and the universe here so discursively and miscellaneously, though entertainingly commented on.

The main fault, as it seems to us, in these studies in the Philosophy of Religion, resulting in a failure to exhibit any very valuable support

to the unique divinity of Christianity, comes from a too complete acceptance of Hegel's teaching and a tendency to extreme views in putting the "old faith" into "new light." The work throughout has much the temper of a polemic against current criticism of Hegel's religious philosophy. It endeavors to vindicate the teaching of that philosophy in all its leading conceptions. It does not simply accept suggestions from Hegelian thought, as to God and his relation to the universe or as to the deep basis for the religious life in the human constitution, as helps against a one-sided deism and other inadequate views of religion, and thus use the "transformed Hegel," of which mention is made in the first chapter, but it appears to insist on the whole original Hegel. It not only adopts his extreme statements, but multiplies like statements of its own, which, apparently at least, so obscure the distinction between God and nature and man as to suggest a pantheistic conception of the universe, and actually leads to a designation of its own system as "Christian pantheism." It distinctly bases religious certitude in the universal religious consciousness, without respect to the special verities and claims of Christianity, leveling away the feature that mark its unique and distinguishing supernaturalism; it practically obliterates the very idea of supernatural revelation in its view of the immanent self-consciousness of God in the self-consciousness of every man, and in its emphasis on universal revelation. The redemptive feature of Biblical Christianity is minimized in the interest of an absolute Logos-incarnation for ethical and cosmical perfection. All through and in various ways, chiefly by omission, it exhibits such a readiness to modify the recognized doctrines, or conceptions of doctrine, of the orthodox Christian teaching, that it appears to be all the time on the ragged edge of abandoning Christianity in order to save "religion"—religion in some remote philosophical conception that is foreign to the idea of the writers of the New Testament. Some of the quotations of Scripture in these studies are a marvel of skillful accommodation and adaptation to ideas in which, we believe, the inspired writers would not be able to recognize their original thought. These and similar features of method seriously impair the apologetic value of these bright and interesting discussions.

The last chapter is an *appendix on Christian Unity in America and the Historic Episcopate*, and is marked by a just appreciation of the difficulties that the proposition of the House of Bishops must encounter among non-episcopal denominations. Dr. Sterrett is clear and emphatic in his repudiation of the theory that the episcopal organization is a *jure divine* necessity to the *being* (esse), of a Church, and rests the "Historic Episcopate" simply on the *historical* foundation, as legitimately developed in the early church and best adapted to promote the church's order and prosperity. He is keenly severe on the ultra High Church party as asserting an indefensible view and maintaining a position at

variance with any fair hope of the proposed organic unity of the Church. The Chapter is a most valuable contribution to the discussion of this great living question.

M. V.

JAS. B. ROGERS PRINTING CO., 54 N. 6TH ST., PHILA.

Historical Sketch of the Mission of the General Council of the Evangelical Lutheran Church, among the Telugus of India. By Rev. George Henry Trabert, Pastor of St. John's English Evangelical Lutheran Church, Minneapolis, Minn., Author of "Outlines of Church History," etc. 1890. pp. 124. Prices: Single copy, 60 cts; one doz. copies, \$6.00 with expressage or postage extra.

Mr. Trabert deserves the thanks of the Lutheran Church for the preparation and publication of this sketch of the Mission work in the district now in the care of the General Council's Committees of Foreign Missions. It forms a chapter of heroic Christian faith and courage, the reading of which cannot fail to quicken and inspire increased zeal in the great and blessed work of giving the Gospel to the heathen. The sketch is admirably drawn, giving the organization of the mission, the character of the district in which it is located, its transfer to the General Council, notices of the missionaries and their experiences, its difficulties and successes, the present outlook, with concluding chapters on the incentives and obligations to prosecute this holy service with increased energy and greater self-sacrifice. The work is illustrated with likenesses of the missionaries and pictures of buildings and scenes from the mission fields. It cannot fail to give a clearer conception of what has been done, and to deepen the interests of the Church in the work. It ought to be read by all our people.

The only criticism we feel constrained to make is, that by a partial statement of the circumstances of the organization, the sole inspiration of initial movement is credited to the Synod of Pennsylvania and through it to the General Council. In this way, the title of the volume appears more justifiable, although more than half the history of the mission was made before the General Council came into existence.

M. V.

LUTHERAN BOOK CONCERN, COLUMBUS, OHIO.

Be True! A Few Words to the Confirmed Youth of the Evangelical Lutheran Church. By Rev. G. T. Cooperrider, A. M. 1890. pp. 93. Price per copy, 15cts., per doz. \$1.50, per hundred \$10.00.

This little volume embodies an excellent idea—to put into the hands of the young who have just been confirmed a pastoral souvenir of earnest counsel and admonition for their spiritual safety and right Christian life. The counsels here prepared are in general a plea for fidelity, and are specifically developed under the threefold duty: "Be true to your Parents;" "Be true to your Church;" "Be true to your Lord." The

discussion is in the form of direct appeal, and glows with the warmth of a genuine interest in the spiritual welfare of those addressed. M. V.

ANSON D. F. RANDOLPH AND CO., NEW YORK.

Supernatural Revelation: An Essay concerning the Basis of the Christian Faith. By C. M. Mead, Ph. D., D. D., late Professor in Andover Theological Seminary. pp. 469.

This fine volume is an enlargement of the six lectures delivered at the Princeton Theological Seminary in 1889, on the L. P. Stone foundation. The subjects treated are the origin and grounds of theistic belief; the question of a primeval revelation; the general features of the Christian revelation; the proof and evidential value of the Christian miracles; the relation of Christianity to Judaism; inspiration; the authority of the Scriptures; the condition and limits of Biblical criticism.

Skeptical writers cannot charge Dr. Mead with unfairness or with conceding too little. He grants all that can possibly be granted. Instead of conceding too little, believers will feel that he concedes too much. On "Inspiration" particularly he is entirely too liberal in his concessions, and makes the Christian reader feel, that, while he justly takes exception to the extreme views of Quenstedt, Calovius, Hollaz and others who make the inspired writer a mere tool or amanuensis, he leaves very little stable ground to stand upon. In recoiling from one extreme he goes to the other. His chapter on "The Authority of the Scriptures" will give a fair idea of the line of thought running through the whole work. The following is his outline:

1. Christianity not the offspring either of man's natural consciousness, or of the Bible.
2. Neither human opinion nor the Bible has authority over the Christian Church.
3. A normal Christian experience cannot conflict with a correct understanding of the Bible.
4. As between the Bible and Christian opinion, the Bible is the regulative authority.
5. The Christian's religious insight has an important function—that of interpreting the Scriptures, (a) distinguishing between the more and less important, (b) harmonizing the different parts of the Bible.
6. The general assumption of the infallibility of the Bible does not solve all questions of controversy.
7. No theory of Biblical infallibility can be maintained which is contradicted by the Scriptures themselves.
8. The Bible is perfect in the sense that it is perfectly adapted to accomplish its end when used by one who is in sympathy with that end.

Under the first point, we cannot appreciate his argument (p. 324) that because "Christianity was widely established before there was any New Testament," therefore the N. T. is not to be credited with any influence

in the work. Was not the N. T. taught before its contents were gathered and published as a book? What was the burden of apostolic preaching but the very facts and doctrines that were afterwards incorporated in the canon and given the name New Testament? This chapter as a fair representative of the whole deserves to be examined in detail, and we regret that our space will not permit it. Much we could commend as well sustained and marked by clear and forcible treatment, but there is not a little to which we should feel constrained to take exception.

But perhaps we can represent the author's views most fairly (and we hope it is a fairer representation than the impression that some of his statements elsewhere make) by giving his beautiful and pointed illustration with its application on pp. 350, 351: "One who on a clear summer day looks from the Swiss village of Beatenberg upon the view there spread before him,— the malachite green waters of Lake Thun two thousand feet sheer below him; the steep undulating slopes between, clothed with grass and groves; the ranges of mountains beyond, overlapping one another, till at the furthest and highest point the landscape is terminated by the snow-clad monarchs of the Bernese Alps,— he who beholds this scene, with its manifold and continually varying shades of richest color, may well exclaim, This is a perfect view. But a captious critic might object that many a tree is defective or abnormal in shape; that many a chalet is rude or dilapidated; that the pure green of the lake is sometimes marred by the turbid waters of the inflowing streams; that here and there a different contour of the mountain outline would be more according to artistic ideas of beauty; or that a more unbroken snow covering on the lofty summits would enhance the charm of the scene. But he who looks at the scene with an eye sensitive to the power of true beauty and grandeur will be unmoved by such petty carpings. Taking in the grand whole, with its fascinating combinations of light and shade, of height and depth, of form and color, he will still say of it, This is a perfect view.

And so he who looks at the Bible, with its manifold pictures from the history of divine revelations, with its matchless portraits of character, with its disclosures of the depths of human depravity and human necessities, with its fervid effusions of religious feeling, with its pungent appeals to the conscience, and above all with its disclosures of the holiness and majesty of God and the riches of his redeeming love,—he who looks at the book with feelings alive to the realities and necessities and possibilities of man's spiritual nature, will say of it, This is a perfect book. It presents a manifoldness of elements which in their combination blend together into one grand, impressive picture, stimulating, elevating, purifying. If a sharp-eyed critic complains of defects and mistakes, and points out wherein the several parts might be improved, he who reads it with a sense of religious need will doubt the

power of mere human acumen to reconstruct it for the better, and will say of it that it is a book unique in its power to meet one's deepest wants; that it alone, among all the books of the world, perfectly fulfils the end of communicating and preserving God's revealed truth, and of impressing it upon men."

History of the Westminster Assembly of Divines. By W. M. Hetherington, D. D., LL. D., Author of the "History of the Church of Scotland," etc., etc. Fifth edition, with notes and fac similes of title pages of the original editions of the Confession of Faith; the Catechisms, Larger and Shorter; and the Directory for Church Government and Ordination of Ministers. Edited by Robert Williamson, D. D. pp. 480.

The appearance of an American reprint of this work is most timely. With all minds watching the agitation in the Presbyterian Church for the revision of the Westminster Confession, very many will be glad to inform themselves better as to the origin of the great Calvinistic Creed, and to look at the notable company of divines, who were appointed by the Long Parliament and were engaged for nearly ten years on the task of forming "on a Calvinistic and Puritan basis, a complete creed, and a system of Church polity and worship for the three united kingdoms of England, Scotland and Ireland."

A more important ecclesiastical body among English-speaking people was never convened, and its composition must prove a great surprise to readers who have not been familiar with its history. Formulating the Standards of Presbyterianism, the clergy who were engaged in this work were nearly all in Episcopal Orders, though of puritanic tendencies. The main divisions of the assembly were Presbyterians, Independents and Erastians, and the long contests turned as much on Church Polity as on any other subject. The chief object in fact of the Parliament in appointing the assembly, was to determine what form of church government was to be established by law. Unity of religious belief came, however, soon to be viewed as being quite as important to the peace of the realm as uniformity of government. On that subject agreement was far more easily attained than on the latter.

Students of every shade of Christian belief will find this volume of more than ordinary interest, and we know of nothing that will give them a clearer or a more trustworthy account of the formation of the Westminster Standards.

E. J. W.

REFORMED CHURCH PUBLICATION HOUSE, PHILADELPHIA.

The Life and Work of John Williamson Nevin, D. D., LL. D. By Theodore Appel, D. D. 8vo. 776.

Dr. Nevin was a prince in Israel, one of the foremost men of his time and one who has left his impress on coming times. A man of noble

natural endowments, of intense religious earnestness, of unswerving loyalty to convictions, of fearless courage, and calling no man master, he was destined and guided by Providence not only to become the matchless leader of a great denomination, but to sway an influence that has been felt more or less directly in all the evangelical denominations. He is one of the very few ministers who have felt themselves constrained to leave a larger and wealthier communion for one offering fewer incentives to the flesh, an English church for what was at the time an almost exclusively German body. The tide has generally set in a contrary direction, and if this has left men's motives open to suspicion, it is because of the nature of things. Had there been in his case any ground for the charge of self-seeking, it must have vanished before his frank avowal: "I give myself wholly to the German Reformed Church, and find no difficulty in making her interests my own."

That Dr. Nevin's transfer from a Presbyterian to a Reformed Seminary reflected a theological change is doubtless true, but his biographer makes it appear that the change was in the Presbyterian Church to a greater extent than in our subject, who was "by birth and blood a Presbyterian." The Presbyterianism in which he was reared "was based throughout on the idea of a covenant family religion, of church membership by a holy act of God in baptism; and following this as a logical sequence, there was regular catechetical training of the young, with direct reference to their coming to the Lord's Table. It proceeded on the theory of a sacramental, educational religion, that belonged properly to all the national branches of the *Reformed* Church in Europe from the beginning." * * "The system was churchly, as holding the Church, in her visible character, to be the medium of salvation for her baptized children," * * "not without a large sense of the objective side of religion as embodied in the means of grace."

It was to the maintenance of such a system that Dr. Nevin devoted his great powers and his splendid learning, while the subjective principles of Puritanism and the emotional measures of Methodism overwhelmed a large portion of the Presbyterian body and changed its historic character.

The evolution of Dr. Nevin's personal religious life forms a most charming and profitable part of this biography, and it is calculated to add force to his famous antagonism to some of the popular religious methods of his day. His attack on "The Anxious Bench" in 1843, the first signal of warning from an influential quarter and one that proved epoch-making, came from a soul, which had fathomed the depths of error involved in the system, as Luther had in his religious experience fully tested the essence of Romanism. He saw this custom, then rampant in all denominations, to be of "fundamental and vital importance" to the German Churches, "portentous in its aspects and pregnant with consequences of vast account."

The interest which this volume has for Lutherans is only second to its value with Reformed readers. The two churches have been so closely connected especially throughout Pennsylvania and Maryland that both were in no small measure affected by the bold teachings at Mercersburg. Some of the fiercest denunciations of Nevin emanated from Lutheran sources, the *Observer* under Dr. Kurtz containing numerous replies to his attack on the revival system, while Rev. Reuben Weiser vigorously condemned him for "interfering with God's own work on earth." In the later years of his life Dr. Weiser nobly recanted his offensive language and frankly admitted, what to-day every educated minister in the Lutheran Church will frankly admit, that Dr. Nevin's position on this question was entirely justified and sound.

So earnest a mind, and one that sought so intensely for the truth, passed of course through changes from time to time. After he had first come under the influence of Puritanism at Union College, and then felt largely—among the students—at Princeton the same unchurchly tendencies, it was "a wonder with him how such respectable Lutheranism as that represented by the General Synod and its institutions at Gettysburg, could so cling as it did to a title, which no longer expressed in any way its true faith." His later sympathies were, it is well known, with an altogether different type of Lutheranism than that he had in mind when penning this. We have found this book throughout very stimulating and instructive. The biographer has done his work admirably and deserves to be widely read.

E. J. W.

AMERICAN BAPTIST PUBLICATION SOCIETY, PHILADELPHIA.

Commentary on the Epistle to the Galatians. By Alvah Hovey, D. D., LL. D. *On the Epistle to the Ephesians.* By Justin A. Smith, D. D. *On the Epistle to the Philippians.* By J. B. Gough Pidge, D. D. *On the Epistle to the Colossians.* By Edwin C. Dorgan, D. D. *On the Epistles to the Thessalonians.* By Professor William Arnold Stevens. *On the Pastoral Epistles and The Epistle to Philemon.* By H. Harvey, D. D.

With all the above bound in two volumes, this excellent series, known as The American Commentary, under the editorship of Dr. Hovey, is completed. Its general merits have been acknowledged in this journal with the appearance of the successive volumes, and we hail its completion with no ordinary satisfaction. Excepting Albert Barnes' work, which has about had its day and which in scientific worth bears no comparison to it, this is the first complete commentary on the New Testament produced in this country. It may be humiliating to make or to hear such a confession, but our unproductiveness in this line may as well be admitted, and the Baptists, who have for some time borne the palm in Biblical Scholarship, are entitled to the congratulations and thanks of the American Church for the splendid success of this enterprise.

While prepared by Baptist scholars and issued by a Baptist house, it is a commentary that commends itself to the general Christian public. Deprecating its teachings on the mode and subjects of Baptism, we find it freer from serious error in other respects than many of the standard commentaries, not excepting Meyer and Olshausen. It is sound on inspiration, on justification, on the atonement, on the future state. It is not tainted with rationalism, sacerdotalism, work-righteousness or Socinianism, and is therefore in general a real help to Bible students, be they laymen or learned ministers. It is eminently spiritual in tone, lucid in style and more concerned to assist the reader to a practical interpretation of the text than to refute the misinterpretations of others. With the completion of the work the various parts are re-arranged into volumes of an average size, thereby condensing what would make eleven volumes into seven. Price of the whole sett \$16.00. E. J. W.

Saturday Afternoon; or Conversations for the Culture of the Christian Life. By Wayland Hoyt, D. D. pp. 302.

Dr. Hoyt was for years one of the strong men of the Philadelphia pulpit and one of the most successful pastors in that city. With a view of giving special attention to Christian experience he was wont during his ministry in that city to deliver in the chapel of his church on Saturday afternoons, informally and extemporaneously, lectures, or conversations designed to be especially helpful and cheering to believing hearts. Such topics as "Strength for Harassed Christians," "God's Remedy for Care," "Walking with God," "Union with Christ," show the heart of the true shepherd, and their treatment reveals a wide range of personal and pastoral experience, a thorough acquaintance of the ailments of the human spirit and of the healing balm of the Gospel. It is not surprising to be told that "an audience gathered from the most intelligent Christians of different denominations" filled the chapel in which these lectures were delivered, and it is one of the blessed things to be thankful for that from the reports of them in the *National Baptist* a selection of twenty-five have been put in this permanent form, in which they are likely to bring solace and strength to many thousands of tried and struggling pilgrims.

E. J. W.

FUNK AND WAGNALS, NEW YORK.

Church History. By Professor Kurtz. Authorized Translation from Latest Revised Edition, by the Rev. John Macpherson, M. A. In three volumes. Vol. III. pp. 544.

The last volume of this invaluable History begins with the seventeenth century and comes down literally to the present day, including the *Kulturkampf* in Prussia and the very latest phases of ecclesiastical movement on the continent of Europe. Its greatest value to the student is doubtless found in its complete exhibition of parties and schools which have divided the attention of the German Evangelical Church for

the last half century. The treatment of English and Scotch Church history is less complete, yet conspicuous phenomena like the Tract movement, "Essays and Reviews," the trial of Colenso, and that of Robertson Smith are briefly set forth.

The contemptuous indifference of German theologians to the American Churches finds here a precious example. Less than six pages must suffice for the entire history of the Christian denominations in the United States. That more than one-third of this space is given to the Lutherans is a subject for grateful recognition. Referring to our earlier history the author says: "Crowds of Germans impressed by the revivals, went over to the Anglo-American denominations, and in the German denominations themselves along with the English language entered also English Puritanism and Methodism." The volume closes with Chronological Tables and a very complete Index for the entire work. No Lutheran minister can afford to be without this standard history of the Church.

E. J. W.

THOMAS WHITTAKER, 2 AND 3 BIBLE HOUSE, NEW YORK.

For sale by J. B. Lippincott & Co., Philadelphia.

Articles on Romanism. Monsignor Capel. Dr Littledale. By the Reverend John Henry Hopkins, S. T. D.

Readers of the QUARTERLY will recall that in 1884 Monsignor Capel was a prominent drawing-room figure in this country. He also published a book entitled, "*Catholic: An Essential and Exclusive Attribute of the True Church.*" This book called forth a scathing review and refutation from Dr. Hopkins. To this the Monsignor replied. Dr. Hopkins made rejoinder in a way that silenced his Grace, the Monsignor, completely. These papers of Dr. Hopkins, which appeared in the *American Church Review* for October, 1884, and January, 1885, constitute the chief part of this book of 200 pages. The discussion is exceedingly sharp, and lays bare the tremendous assumptions of the papacy in regard to the authority of the pope, and the sole right of the Roman Church to the name "*Catholic.*"

The last fifty or more pages of Dr. Hopkins' book are occupied with a *resumé* of Dr. Littledale's "Petrine Claims." Here the war is carried into Africa. No effort is made to defend the Protestant position, but to destroy that of Rome. The subject is discussed from the standpoint of Scripture, from the Councils of the Church and from History. The arguments presented by Dr. Littledale as reported by Dr. Hopkins are exceedingly cogent and convincing. They show conclusively that there are no rational grounds for the Roman Catholic interpretation of Matt. 16: 18, that the early Councils of the Church utterly refused to recognize the absolute headship of the Pope over the entire Church, and that the popes themselves furnish the best refutation of the claim of infallibility.

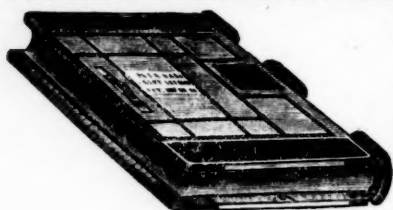
But we can never give our assent to the following declaration of Dr. Hopkins: "The destruction of the Apostolic Succession is simply a moral impossibility." We believe the method applied by Dr. Littledale in sweeping away the claims of the papacy, if applied with equal faithfulness, will also sweep away the claim of "Apostolic Succession" made by the Church of England and by the Protestant Episcopal Church in the United States. It is certain that in the New Testament, Presbyters and Bishops are the same persons. Dean Stanley and Bishop Lightfoot have both declared that there was no such thing as diocesan episcopacy in the first century of Christianity. In the sixteenth century the bishops and other clergy of England recognized the full validity of presbyterial ordination, and the greatest English theologians of that period declared that there are only two orders of ministers. This subject has especial importance just now, since the House of Bishops has made the acceptance of "The Historical Episcopate" one of the conditions of Protestant union, a condition, it need scarcely be said, which is not likely to be accepted very soon.

Barring this figment of the Apostolic Succession, we heartily commend Dr. Hopkins' book.

J. W. R.

CORRECTION.—In the April number of the REVIEW an error occurred, on page 307, in ascribing the Offertory to Luther's Mass. That it was only an oversight in the proof-reading is shown by the writer's argument on page 334 where the facts of the case are correctly stated.

WILLIAM SMALL, Blank Book Maker and Bookbinder.



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